

Acquaintances and Friends
Catholic Principles in the English Class
A Challenge to Education
Mission-Minded American Children
Bible History as a Joy
A Letter to a Prospective Convert
Religion Testing in Grades 6, 7, 8
Educating the Child
Nursery Rhymes and Religion

Vol. XVII, No. 5

January, 1947



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Contributors to this Issue

Sister Mary Wilfrid, O.S.F.

Sister Mary Wilfrid, who is now principal of and a teacher in St. Mary School, Random Lake, Wisconsin, previously taught the deaf for eight years at St. Francis, Wisconsin. She prepared for her teaching career at Loyola University, Colorado State College at Greeley and St. Clare College, Milwaukee, from which she received the degree of Ph.B. After enjoying herself in the field of art, she majored in English. Sister Mary Wilfrid organized vocation clubs and "young citizens' leagues" which were chartered by the State of Wisconsin. She has contributed to other periodicals, including "Our Young People," published from the school for the deaf at St. Francis, "The Grade Teacher," "Normal Instructor," and the "Catholic School Journal." Writing has been Sister's hobby since she entered junior high school. At an early age she gathered news articles and wrote for the Denver "Catholic Register" and the Denver "Post."

S. George Santayana, M.A., M.Ed., Ph.D., LL.D.

Dr. Santayana's career and education were given in our November, 1946, issue. He is

now a member of the Department of Education of St. Louis University.

Sister M. Wenceslaus, O.S.B.

Sister M. Wenceslaus, Mount St. Scholastica, Atchison, Kansas, is now a teacher of the third and fourth grades in Saint Mary's School, Seneca, Kansas. She received her A.B. degree from Mount St. Scholastica College, specializing in English and education. Sister has taught in the primary grades of schools under the supervision of Mount St. Scholastica in Nebraska and Kansas for over 30 years. This is the first article which she has contributed to the JOURNAL. Several times she has spoken on professional subjects at the yearly conferences of teachers in the diocese.

Reverend Walter J. Smith, M.A.

Father Smith, assistant pastor of St. Anthony's Parish, Seattle, Washington, contributes his second article in a series on "Standardized Testing of Religion."

Sister Mary Caroline, S.S.J.

Sister Mary Caroline is a teacher of grade 5 in Saint Stephen's School, Geneva, New York. She was awarded her B.E. degree by Nazareth College, Rochester, New York. She contributes her first article in this issue, on "Mission-Minded American Children."

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**Brother Lawrence Ephrem, F.M.S.,
M.S.**

Brother Lawrence Ephrem has written several articles previously for the JOURNAL. At present he teaches religion, economics and business at Marmion Military Academy, Aurora, Illinois. He received his B.B.A. degree from the School of Business of St. John's University in Brooklyn, New York, and his M.S. in education from Fordham University in New York City, where his major subject was guidance and psychology. He taught previously in St. Agnes' High School and St. Ann's Academy for Boys, both in New York City and the Marist Training School at Poughkeepsie, New York.

Sister Mary Edward O.S.F.

Sister Mary Edward, who now teaches Latin at St. Mary Academy, Indianapolis, Indiana, pursued her undergraduate studies at Xavier University, Cincinnati, majoring in Latin, with German as a minor, and receiving a B.A. degree. Her graduate studies were at the University of Dayton, Ohio, where Sister received her M.A. Her major subject was school administration and supervision, with the philosophy of education as her minor. Sister M. Edward was previously a parochial school teacher and principal, as well as a public school teacher. A member of the Association for the Promotion of the Study of Latin and the American Classical League, she has contributed

to "The Catholic School Journal." Sister is now engaged in writing a book entitled "Catholic School Administration."

**Reverend Francis A. Marks, M.A.,
Ph.D.**

Father Marks, who is professor of English at St. Andrew's Seminary in Rochester, New York, was educated at Niagara University, Niagara Falls, New York, from which he received his A.B., M.A. and Ph.D. degrees. He prepared for the priesthood at St. Andrew's and St. Bernard's Seminaries in Rochester. He was instructor in English and religion at Aquinas Institute, Rochester, from 1932 to 1937, and director of the English department from 1935 to 1937. He was professor of English in the high school department at St. Andrew's Seminary from 1937 to this year, when he became professor of English at St. Andrew's. Dr. Marks has also contributed to "The Catholic School Journal."

Book List Postponed

We regret that the list of books for Catholic boys and girls, which we had planned to publish in this January issue of the JOURNAL, has had to be postponed, because of unforeseen difficulties. We are not sure when the list will appear, but publication will be in the earliest possible issue.

WORLD HISTORY

(FOR HIGH SCHOOL)

By Rev. Arthur O'Brien

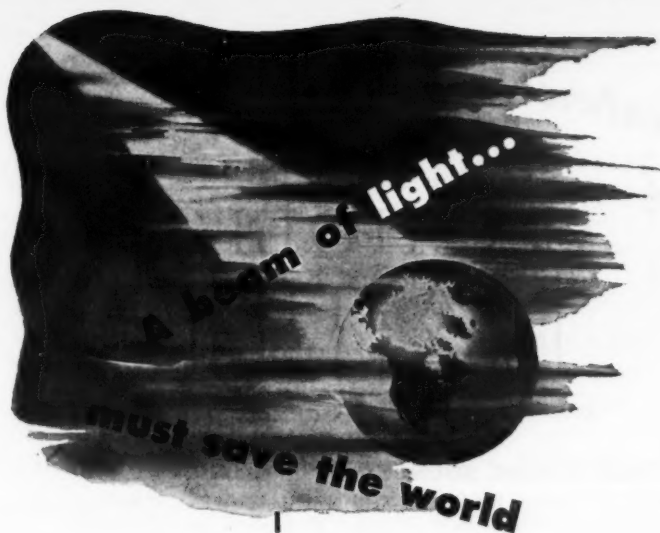
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THE CATHOLIC EDUCATOR

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EDITORIAL NOTES AND COMMENTS

That They All May Be One

The Church Unity Octave, from January 18 to January 25, presents an objective that should appeal to every Catholic heart. It is easy to stir children to prayer when they understand that they are praying for the very same thing that Christ prayed for. The simplicity and the liturgical form of the prayer decreed by Pope Benedict XV, is attractive, satisfying, and easy to memorize. Leaflets with this prayer, the story of the Octave and its intentions, may be obtained from the Franciscan Friars of the Atonement, Graymoor, Garrison, New York. The price is fifty cents per hundred.

It is the function of Christian teachers to ingrain in children a habit of praying for the things they should pray for. Christ Himself will be pleased if we instill in them a fiery zeal for the spread of His kingdom and the salvation of souls. Our present Holy Father, Pope Pius XII, has told us that the most effective aid in our power for the saving of souls is fervent, humble, and confident prayer to God. In a rescript dated February 12, 1946, the Holy See *increased* the indulgences originally given to the Octave observance. Most noteworthy is a plenary indulgence that the faithful may gain on the usual conditions *each time* throughout the Church Unity Octave they recite the prescribed prayers for Church unity. A partial indulgence of 300 days may be gained each time they quietly and devoutly, with at least a contrite heart, recite these prescribed prayers.

Children will pray as Christ prayed "that they all may be One, as Thou, Father, in Me and I in Thee." They will learn

to make the petition, "Thy kingdom come," a formal prayer for unity in Christ. If they are told that Catholic living attracts others to Christ, they will live the Catholic life. To a skeptical, unbelieving world our profession of the faith that is ours is better than an argument—it is a magnet.

We must not keep our light under a bushel nor, as the Holy Father has said, our faith in a hidden closet of our private chamber. The children of light must show their light to the world. We seek that peace and unity which is agreeable to His will.

A Contemporary

We welcome a new publication in the field of religious education, *Lumen Vitae*. Published in Brussels, it is an international review of religious education, whose purpose it is "to provide the help that may be expected from a center of study to whomsoever may stand in need of it." The constructive work of religious education is the main object. Promise is made of articles that will treat of doctrinal matters, of the manner of presenting them, of religious education in the different educational spheres and at different stages, of the efforts at coördination, and of the discreet but decided use of those powerful resources placed at our disposal by modern civilization. French and English are the principal languages but the editors will accept articles in other languages, such as, for instance, German, Spanish, Italian, Dutch, or Portuguese. A summary in English will be given of all articles not originally written in that language. The same service is extended to readers of French.

In this first number, January–March, 1946, the opening article is from the pen of Msgr. John M. Cooper of the Catholic University of America on the "Content of the College Religion Course." Doctor J. Bayart, S.J., makes a contribution on the subject of "Teaching Prayer to Our non-Christian Pupils," and Doctor John Murray, S.J., editor of *The Month*, presents a discussion of "The Problem of a Catholic Approach to the non-

Catholic Mind in Great Britain." The English summaries of articles written in other languages are comprehensive and satisfying.

College teachers of religion will be happy to hear what Doctor Cooper has to say in the summary of his opening article: "Owing to temporal and other limitations, we cannot possibly treat in a four-year college religion course more than a fraction of what would theoretically be legitimate content in religion. We have to choose and to exclude." We must choose that material that will best help our students live Christlike lives, best help them to love God and their neighbor. Doctor Cooper gives two sub-principles: Choose for major emphasis the content that all Catholics need to live Catholic lives; and, choose in addition, for minor but real emphasis, content needed by the particular class being taught. We agree thoroughly. Teachers everywhere, including parents, should keep this primary objective and these sub-principles before them as a guide in the instruction of youth.

Ad multos annos, *Lumen Vitae*! Subscriptions for the United States (\$4 a year) are in charge of A. Verhoosel, Georgetown University, Washington, D. C.

We Cannot Relax

It is comforting for the parents of boys who still serve their country to know that the USO continues to provide for them a "home away from home." Near every important military and naval center in the United States, in the Philippines, in Alaska, in the Canal Zone, and in Hawaii, the USO continues its important ministrations. The NCCS has since 1941 operated more than five hundred centers. Cardinal Stritch reminds us that the responsibility continues of maintaining this service. "The aftermath of war carries with it a responsibility towards our military and naval forces," writes the Cardinal, who is president of the board of trustees of the NCCS, "no less compelling than that which we gladly assumed during the heat of the conflict. . . . The USO has been

a spiritual and intellectual stimulus to our service men." The gravity of the task of the USO is complicated in this post-war period by the addition of a quarter of a million American heroes now in veterans' hospitals throughout the country.

Archbishop Rummel has said that "the USO is one of the finest products of the spiritual-mindedness of America." Those who have contributed to its success have the satisfaction of knowing that this organization has acted as a morale builder of tremendous inspirational influence. He who has no money is not without capacity to help. All who remain at home can offer prayers that the youth of our country amid the hazards of military service may be preserved from temptation and from sin. It is estimated that \$19,000,000 will be needed to carry on the work of the USO through 1947. We cannot relax.

Practical Religion

Teachers of religion evince perennial interest in their subject. They are not content to have their charges master mere facts, but aim to make religion a way of life for every pupil. Army chaplains have found that the knowledge and the practice of religion, even in the case of parish school graduates, is far from satisfactory. Just recently a pastor who had occasion to examine some freshman candidates in a Catholic high school, expressed serious doubt regarding the effectiveness of teachers in conveying a practical knowledge of religion to boys and girls who have been under their charge for eight years. Writing in *The Homiletic and Pastoral Review* (Oct., 1946), Father Cornelius McGraw, C.P., in an article entitled "Just How Catholic Are Our People?" tells us that our people are wonderful, that they are interested in their religion, and they fail to rank as "one-hundred per cent Catholics" only because of "lack of information." He commends the American Catholic for his devout and regular attendance at Sunday Mass, "but mere attendance at Mass on Sunday will not make a man a Catholic." We must give him the Catholic viewpoint, the

Catholic attitude, the Catholic philosophy of life; for this, constant religious instruction is necessary and it is clear that no clerical duty is of greater importance than preaching.

Father McGraw offers a number of topics that should frequently form the groundwork of sermons and instructions. Twenty-six years of experience in the priesthood have guided his choice in this matter. He would have the preacher stress the teaching authority of the Church, and adequately expound the dictum, *Roma locuta est; causa finita est*. Too often those who lack a Catholic mentality, perhaps because they live in an atmosphere of heresy or indifference, are prone to cavil about matters of faith, definitely defined, which the Catholic must accept without question. Sometimes the converse of this error is prevalent, and the Catholic thinks he is bound by the law of God merely because he is a Catholic. It gives him greater respect for God's supreme dominion over men when he is given to understand that the law of God is equally binding upon all men.

Father McGraw has come to the conclusion, chiefly from his experience in preaching missions and retreats, that Catholics have a very imperfect idea of the effects of mortal sin on their spiritual life. It is startling to the average Catholic to realize that he is at all times either in the state of grace or in the state of mortal sin; this argues obscurity in his concept of the nature and effects of mortal sin.

The free and easy attitude of the world around about them towards the sacred institution of matrimony, has not been without its effect upon the Catholics of America. Few realize that married people are bound in conscience to live together and that the obligation is serious; they have very imperfect ideas regarding conditions required for separation and divorce; they seemingly ignore the malice of adultery and give implied approval to adulterous unions among their neighbors, even their Catholic neighbors. Serious violations of the duty of the married state are not even made matter of confession, under the pretext that the confessor failed to inquire.

The law of the Church distinctly forbids mixed marriages, but who today looks upon a dispensation as a wound of the

law? The typical applicant seems to regard the dispensation as a kind of courtesy that the Church will gladly grant upon request. Do our Catholic fathers and mothers concede that their sons and daughters who have entered into marriage before a magistrate or an heretical minister, are not married in the eyes of God, and are consequently living in mortal sin?

The laws of fast and abstinence are, as one pastor quaintly put it, more honored in the breach than in the observance. With a smile the modern Catholic joins his non-Catholic friends in feasting on fast days, and he frequently eats meat on forbidden days for no better reason than that the meat is served. It is startling to hear a Catholic accuse his pastor of being narrow-minded because he will not allow the said Catholic to act as a sponsor at a Protestant baptism—but time and again pastors have heard this remonstrance.

Father McGraw gives many other instances of the seeming lack of instruction on the part of Catholics, and comes to the conclusion that our people need instruction, need it on every possible occasion. He pleads for a sermon at every Mass, early and late, winter and summer, crowded or poorly attended. "A few words of instruction," he writes, "can be squeezed into every Holy Hour, every May devotion, novena, Lenten service, funeral, marriage, sodality meeting, public occasion—and during Forty Hours." We commend his article to the attention of every teacher of religion in the pulpit or out of it.

NURSERY RHYMES AND RELIGION

By SISTER M. WILFRID, O.S.F.
St. Mary School, Random Lake, Wisconsin

The gay chattering of nursery rhymes is a pleasant recitation period in the primary room; and while these musical jingles are ringing and jingling in meter, many a good Catholic truth and ethical lesson can be drawn from them.

For convenience the seven great vices, or capital sins, are correlated and associated with a few well-known primary rhymes. These possible causes of sins are often defined as the habitual dispositions to evil, or the dominant vices which lie dormant for a time and then become manifest in some way in nearly all men. No one is free from the inner urge of emotions. For that reason young children should be taught, at an early age, to guard carefully against uncontrolled emotional outbursts which are the roots of all vicious habits and sins.

Through recitation of a Mother Goose rhyme a comparison can be made of the right and the wrong of the particular act depicted in it. Many comparisons are possible, but the following are good illustrations: pride—*Humpty Dumpty Sat on the Wall*; covetousness—*Taffy was a Welshman*; lust—*As I was Going to Saint Ives*; anger—*I Had a Little Pony*; gluttony—*Tom, Tom, the Piper's Son*; envy—*My Little Old Man and I Fell Out*; and sloth—*The Ten O'Clock Scholar*.

Pride, Covetousness and Lust

Pride is sometimes called the devil's sin because he, in his pride, disobeyed God. Now look at Humpty Dumpty; how vain he was. He was dressed better than the other eggs and he felt puffed up. Vainglory wishes to be praised; just when Humpty Dumpty became proud and boasted of his ability,

he fell, and broke, so that all the king's horses and all the king's men could not put Humpty Dumpty together again.

It is foolish to think that one person is better than another. A poor child who is not well dressed may have a beautiful soul covered by shabby clothes, so one must love and be kind to everyone, even to enemies.

Covetousness may seem to be a big word for small children, yet the meaning of it may be analyzed through the medium of the time-worn rhyme, *Taffy was a Welshman, Taffy was a Thief*.

First of all Taffy looked at the beef, then he smelled it, and in a short time he obeyed the evil one and stole it. A covetous person should try to think of death, and remember that he cannot take anything with him then except all the good that he did while he was alive.

Luxury, or lust, is the immoderate desire for carnal pleasures, as the rhyme, *Going to St. Ives*, teaches. With this rhyme children should be taught that it is wrong to look at bad picture books, to read bad stories, to say nasty words, or to laugh at bad jokes.

Anger, Gluttony and Envy

"I had a little pony whose name was Dapple Gray" brings out the great wrong which a person can inflict upon another by losing his temper. How she (the owner) whipped that poor pony!

Even just anger should be controlled and held in check. Children cannot be too young to be trained to temper their anger with mercy. Anger leads to injurious, insulting words and to quarrels. No one likes the way the poor pony was treated, therefore everyone should be wise, and should control a bad temper at all times.

Gluttony is well depicted in the favorite rhyme, *Tom, Tom, the Piper's Son*. Drinking and eating too much are called gluttony. Sometimes people drink too much and become drunk; this is the sin of gluttony. Having liquor is not even a fault, but to drink too much is wrong and a great sin. Some-

times little children want to eat goodies until they become sick. This too is gluttony.

My little old man and I fell out,
I had money, and he had none,
And that's how the fight begun.

These lines point out how envy causes a person to pine, and to become jealous of others who have greater possessions. Pupils must be taught, if one child has more spending money, or better clothes, or more story books and toys than another, not to be envious. Envy leads one to be glad when others suffer, or to do what the little old man did in the rhyme. Be satisfied with what God gave you, and be grateful, for envy leads to hate.

Sloth

Sloth is a lazy habit of mind that makes one shun duties. Sometimes a mother asks a child to help with the dishes, but the naughty girl or boy is lazy and refuses. That is sloth. Some do not get up in time in the morning when mother calls, and they are late for school.

The Ten O'Clock Scholar describes a lazy boy who would not get up in time. He dressed lazily, and ate slowly. See what a bad name he has in story books, and in the classroom.

How busy Jesus kept Himself in St. Joseph's workshop. He did not waste a minute; good boys and good girls should imitate Jesus. Work when it is time to work, and play when it is time to play.

The eyes of little children open wide in surprise and deep interest at such comparisons, and it is encouraging to note how much they retain by the correlation of regular subject matter with religion.

A LETTER TO A PROSPECTIVE CONVERT

ANONYMOUS

It may seem somewhat out of order that your former biology teacher should take it upon himself to write a letter to you in the vein of this one. Were I asked to enlighten you concerning some obscure artery possessed by our malodorous dogfish, *Squalus acanthias*; or, better still, were I to endeavor to arouse your enthusiasm over the recent discovery of a living crossopterygian fish, when I should have more right to do so than any I might possess concerning the subject about which I am writing to you. But our mutual friend Bob Kelly, as a result of a recent chin-fest with you, it seems, feels that I might offer some assistance or, at least, encouragement in the crisis of conscience you appear to be facing with regard to the Church.

Even after Kelly reassured me that you had expressed a desire to hear from me in this matter, I still hesitated, feeling that I might play that famous rôle characterized by stamping around where angels dare not even tiptoe. But the other day I was reading Christopher Dawson's introduction to the volume entitled *Essays in Order* and chanced upon these lines which brought me to a decision: "If they (Catholics) remain passively content with their own possession of the truth, they do not, it is true, compromise the divine and indefectible life of the Church, but they prove false to their own temporal mission, since they leave the world and the society of which they form a part to perish."

Happiness and Strength Received from the Faith

Of myself I have no qualified right to speak to you about this save an eagerness to share with others something of the happiness and strength I receive from my faith. Then, too, it seems that it is often the pleasure of Divine Providence to use the weak things of this world by having the Holy Spirit

operate through them. So it is with the above thoughts in mind that I dare to approach you about a phase of life which is so important and at the same time so sacred and so personal.

From the brief contacts I had with you at St. Mary's, before you went on to medical school, I learned that your father was an Episcopal minister. Consequently it was not surprising for me to learn further that you had been raised in view of the truth that the human personality achieves its fullest development when schooled in an atmosphere of religion and love based upon Christian principles. And, undoubtedly, it is because of this background that your religious sensibilities were so keyed as to be sensitive to the stirrings of grace which now bring questions and difficulties to your mind.

The Stark Reality of Religion

Stripped of all the logical developments of the central theme, stripped of all the sensible aids needed by humans, stripped of all its historic gear, the stark reality of religion is this: Human beings, alone among the corporeal creatures created by God, are destined for a happiness which God alone can give, a share in His happiness. Now God's happiness consists in the contemplation and love of Himself and He has chosen to have us to share in that same happiness but in a finite manner. To do this we must in a sense become deified; that is, we must become participators in the divine life. This is accomplished through sanctifying grace, merited for us by Jesus Christ. Being God's creatures we are by nature His servants. But in His goodness God willed to incorporate us into His family. He made man His heir-apparent, adopted son, joint heir with Christ. By giving man a share in His divine life, God raised this adoption above a mere formality.

How God's Life Is Communicated to Man

How is this communication of God's life to man accomplished? The answer to this question lies in the rôle of the Church, the mystical body of Christ. We members draw from Him our supernatural life, just as the branches of a vine

draw their natural life from their engraftment to the main stem. "I am the vine: you are the branches" (John 15, 5). That the Church is truly a body is often stated in Holy Scripture. "Christ is the head of the Church. He is the saviour of his body" (Eph. 5, 23). And, as St. Paul continues, if the Church is a body it must be an unbroken unity: "So we, being many, are one body in Christ" (Rom. 12, 5).

Two things are essential to any complete organism. (Contemplate your body for an example.) First, there is a variety of organs and functions; and, second, there is a single, common, unifying principle. This unifying, coördinating principle comes from the head which in the body of the Church is Christ, its invisible but real Head.

But, as Pius XII instructs in his encyclical *Mystici Corporis Christi*,

We must not think that He (Christ) rules only in a hidden or extraordinary way. On the contrary, Our Divine Redeemer also governs His mystical body in a visible way and ordinarily through His vicar on earth. He (Jesus) was all-wise and how could He leave without a visible head the body of the Church He had founded as a human society?

The same encyclical letter goes on to explain that the primacy of Peter established in the Church does not give to the mystical body two heads because Peter and his successors are each only Christ's vicar through whom Christ rules the Church visibly. And it would seem that the crux of your situation lies in these next words of the Pope:

They, therefore, walk the path of dangerous error, who believe that they can accept Christ as the Head of the Church, while they reject genuine loyalty to His Vicar on earth. They have taken away the visible head, broken the visible bonds of unity, and they leave the Mystical Body of the Redeemer in such obscurity and so maimed, that those who are seeking the haven of eternal salvation cannot see it and cannot find it.

Papal Supremacy

If you ever have the opportunity and the time, I think you would find it very helpful to read a good biography of St. Thomas More. It was for this very point, the point of papal

supremacy, that he died. As Belloc points out, "he gave up his life for the principle that ultimately in spiritual matters, the Pope was the head of Christendom." Thomas More, like most of the reformers, was justly indignant against the abuses in the Church of his day. He gave vent to his feelings and criticisms in witty as well as in lofty literary efforts. But unlike so many of his fellow Catholics, he did not fail to see beneath the load of hypocrisy and vice, the real, suffering mystical body of Christ from whose visible head he dared not separate himself, but chose rather to die.

Of course, I realize that to break from the established traditions of your family requires courage. And I feel somewhat ashamed to write this letter to you when I stop and ask myself, How much courage would I show were I similarly situated? But I can do no less than to offer you Our Lord's own challenge when He said (Luke 12, 49-52):

I am come to cast fire on the earth: and what will I, but that it be kindled. And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished? Think ye, that I am come to give peace on earth? I tell you, no; but separation. For there shall be from henceforth five in one house divided: three against two, and two against three.

And even more incisive and unequivocal are Jesus' words as recorded in St. Matthew (10, 37):

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Having seen you "grin" your way through one or two rather "delicate" situations, I know that you won't allow the contents of this letter to disturb you to the point of nail-biting or useless air-beating. But just as you can set that sailboat of yours to the wind and hold it to its course, so likewise you can, by prayer and counsel, place yourself at the disposition of God's will. Then, with utter confidence in Him, you will find happiness and that peace of heart and mind which "surpasseth all [human] understanding" (Phil. 4, 7). Be assured of my prayers and continued good wishes. .

ACQUAINTANCES AND FRIENDS

(A Psychological Interpretation)

By S. GEORGE SANTAYANA, M.A., M.Ed., Ph.D., LL.D.

St. Louis University, St. Louis 3, Missouri

There is a common confusion of ideas between acquaintances and friends, which not only gives false notions of society, but results in a good deal of conceit and harsh judging. Some people are always wondering and regretting that acquaintances do not turn into friends by a sort of natural growth or transformation; while others affect to despise acquaintances, because they are not friends and therefore not worth having. In talk and in theory, mere acquaintances, as they are called, are disparaged. Acquaintanceship is thought to be a worldly thing, and indeed there is no surer test of worldliness with a good many minds than that persons should accept society for what it is—the intercourse of acquaintances—and find pleasure in it.

To know many people, and to know them mainly through their open and palpable qualities and gifts—to like their company without curiously inquiring whether the existing superficial sympathy may be forced into deeper and more intimate currents of feeling—is supposed to imply a frivolous, a cold, or a worldly temper. This sentiment is embodied in so many representations of life, from that of the austere professor who denounces dinner parties because the guests are apt to take an airy and cursory view of things, and to abstain from probing into each other's profounder convictions, who would confine every social demonstration to tea-meetings of a very few friends of identical habits and feelings, down to that of the toper who sings over his cups, "Only give him his friend and his glass, all the rest of the world may vanish," that it may be called universal. That is, it is universal as a sentiment, for it is incapable of really being put into practice.

Everybody Indebted to Acquaintances

Everybody has acquaintances, could ill spare them, and is really greatly indebted to them, even though there may be no chance that the relation will ever change into that of intimate friendship. Persons are not worse than we are because entire sympathy is incompatible between our natures and theirs. Yet, when people talk and write of acquaintances in contrast with friends, there is generally a growl at the hollow world, as though the grumbler stood outside it. No such thing. The world may appear hollow, but this is not a necessary proof of it. It is no symbol of its hollowness that men who meet one another on certain understood terms of guarded approach do not get nearer. Our friends may be hollower, less sincere than our acquaintances, and yet may suit us better—may reach a different, deeper, more intimate part of us, adapt themselves with a better adjustment to what is peculiar and characteristic in us, and be bound to us, and we to them by a stronger, more exacting, and more sacred tie than acquaintances, however estimable.

It is clearly necessary to establish the generic difference between friendship and ordinary social intercourse before we can settle the claims and duties of each. Once grant that mere acquaintanceship is a good and profitable relation in itself, though developing into nothing closer and warmer, we shall see that a great deal that has at all times been said on this subject is unjust as well as impracticable, through the neglect of proper distinctions.

Gains from Circle of Acquaintance

It is through our circle of acquaintance, so far as it is at once well chosen and extensive, that we realize our duties as citizens, so to say; that we derive our knowledge of mankind, and learn the claims of our own class and what we owe to it; and that we acquire propriety of manner and independence of thought. Acquaintanceship is, in fact, the medium through which we see the world, by which we touch it and become cognizant of public opinion. If it were possible for men to

have none but intimate friends between them and the vast system at work around them, they would degenerate into every form of crotchety eccentricity, overbearing tyranny, or enervating dependence.

But it is quite clear that this external social connection, to be of mutual service, must be under quite different laws from those which regulate friendship; and this is just the distinction which philosophers have refused to acknowledge. From our childhood we have read denunciations of society as heartless and ungrateful for letting its members slip through, and pass out of sight, under the touch of misfortune. The popular, picturesque illustration of this in story-books used to be the easy, careless, amiable spendthrift who, after lavishing his fortune upon so-called friends, was in the evil hour deserted by them.

Now, friends are not the sort of people men do lavish fortunes upon. The spendthrift wished to make a figure or to enjoy himself, and collected about him whoever would further this end. But it was really the fault of the spender, not of the world, that he should drop through after his money was gone. The assumption was preposterous that, after his own means were wasted, his acquaintances should help him by giving him theirs—which was the moral apparently pressed on our perplexed judgment.

Functions of Acquaintances

Acquaintances are called upon to advise one another on their private affairs. They have not data upon which to judge of prudence or imprudence. On this point each man must take of himself, and do his duty to society by setting a wise example. It is not really heartless to refuse to share our possessions with every man with whom we have interchanged dinners; and altered fortunes may act as a separating influence without any just charge of coldness on the more fortunate party, because there has always been a tacit understanding that the intercourse is subject to certain conditions. Towards acquaintances men act in their corporate capacity

as members of society; while friendship is strictly a tie between two contracting parties, with which society has no right to interfere.

Of course, people act upon this view of the difference between the two relations; but if they act upon a confused idea that there is something insincere and heartless in it all the while, they are likely to be heartless and insincere. They shuffle and shirk, and fail in the kindness and tenderness which belong alike to every form of intercourse. In fact people are often unfeeling, and even cruel to old acquaintances, because they fear that sacrifices or favors which are due only to friendship will be expected from them.

Society Not Necessarily Hollow

If it were true that it is hard-hearted and hollow not to hold by acquaintances through every turn of fortune, every change of circumstances, and every difficulty that time throws in the way, then the fewer of them we form the better; and some people in argument at least, are quite ready to act upon this principle, and to confine their society to those whom, in an exact sense, they call friends. But in fact, in the true meaning of the word, people cannot have many friends; nor will they have any more for rejecting acquaintances, nor be any better socially, while intellectually they will miss a great freshening and polishing influence on human nature, which requires for its development popular and general comingling as well as particular intimacies. In defending society from the charge of being necessarily hollow, by showing that its ordinary intercourse is not founded on false pretenses, we are not denying that it may be unsatisfactory. It is unsatisfactory that appearances do not go for all they seem to the uninitiated, that reality eludes men's grasp, that all people who reflect on their position find something illusory and infirm in their hold of things.

Certain it is that there is no complaint more universal than the want of a staff of real friends. People cannot understand how, friendship being so human a thing, there should be so

little of it. They perpetually attribute the defect in their own life to circumstances, and generally with a show of reason; and all that can be said is that circumstances which seem so trivial, or so peculiar, or so accidental, appear to be in this matter a universal agent. The cry, after all, does not come from the affections. It springs from the desire to be a living, acting, necessary part of the world in which we find ourselves.

Wide Social Impatience and Yearning

Nobody really feels himself to be substantially what he seems. People who are called upon to perform many social functions, and are looked upon by their distant friends as in the turmoil and heart of things, feel themselves excluded from the mystery and the secret of it all. The people they live and act with, and with whom they are identified as one, perhaps exclusive community, show them only their outside qualities. They stand loose from them; they never really impress; they are conscious of illusion and slipperiness—of a sort of imposture. Those who have never felt the excitement of being a part of what they see, of owning a place in the active social fabric, wonder how, in their sleepy circles, acquaintance does not grow into something warmer through the mere lapse of years; how the solemn, dull, stated meetings should not, through mere contact, kindle into something genial. It is hopeless aspiration, for there is no greater impossibility than that a twenty years' guarded acquaintanceship should, under any conceivable circumstances, change into friendship, or even into active unrestrained sociability.

This impatience and repining is natural in the young, whose hopes are alive and whose anticipations are all astir on every new acquaintance out of whom imagination can construct a castle or a vision. Until experience has done its work, there is something intolerable to ardent temperaments in facing the slight tenure which they really have on all they see, the little hold they have, or are likely to have, on what they take society to be. To be attracted by people; to meet them at stated times, but always with some impediment to any effu-

sion of thought and sentiment; to find the same friendly cordiality always succeeded, when the occasion is past, by the same indifference—disgusts them, and makes them rail, not, of course, at this particular instance, but at the society which permits such things and holds congenial people back from the thrilling pleasures of a real encounter.

They are apt to think their elders cold and spoiled by the world, who resign themselves to things as they find them, are less exacting from inevitable necessity, and expect nothing from society but what it gives. They cannot understand persons who enjoy an agreeable acquaintance though the periodical meetings lead to nothing further, and who learn to be satisfied with the refreshment and variety as far as they go, without expecting deeper satisfaction from such association, or any fundamental changes in their daily life—who can estimate pleasant people at their full value, yet reconcile themselves to the conviction that these people's choicer gifts and warmer intimacies are not for them.

The Lessons Learned from Time

Time shows us all that a man may have much in him which suits us and fits in with us in matters of general interest, yet may be wanting on all points necessary for private satisfaction. These public qualities are good and worthy ones, and it is fair that they should have their arena and be esteemed at their true value though the same mind may have inferior or, to us, utterly uncongenial elements. Moreover, we learn by experience that there are real, substantial, good qualities which yet fit people rather for acquaintances than friends, because these qualities are constantly clogged with some alloy which tells upon close intimacy. Thus, brilliant conversational powers are inestimable in an acquaintance, but certainly have their drawback in a friend; and a good grasp of general subjects, or humor, or polish, or grace of manner, are compatible with particular intellectual wants and defective sympathies which might, and constantly do detract from their charm and disqualify for friendship.

Again, there is a diffusive benevolence and general good nature, incapable of distinct preferences, but quickened into activity by cheerful scenes, which make "nice" people and desirable acquaintances, though, for our part, we should not look to them in the emergencies of life. Indeed, a host of natural deficiencies may be kept out of sight in guarded intercourse, and we may be only gainers by what general society fosters and brings to light. So far, there is no "hollowness" in those who accept society for what it is—a scene where all are on their good behavior, and in a position to show their more agreeable qualities and to keep the rest in the background.

Only Acquaintances Accomplish Certain Things

When individuals grow satisfied and content with acquaintances only, and have lost even the yearning for anything deeper or more intimate, then, of course, they become open to the charge of hollowness. But this is not the occasion to talk of club windows, of Fifth Avenue loungers, men about town, and professional diners-out, who in one sense know hundreds and in another have not a friend in the world; though many of these folks, whom the young, affluent in hope and in inherited friends condemn as heartless, used-up worldlings, are friendless, not from incapacity for friendship, but because none except acquaintances are left to them at a time when friends are not to be had for the wish. It is wonderful what one of these old fogies now and then turns into—what heartiness he will develop when circumstances give him a chance. We concede that the transformation is a rare one.

What we would say is: that acquaintances, and acquaintances only, can awaken certain feelings and do certain things for us. It is precisely because we do not know them intimately, nor they us, that this service is rendered. Society, as it is conducted in highly civilized and artificial communities, requires great powers of reticence, selection, poise, and self-control in those who mix in it. Inexperienced persons, on finding themselves suddenly part of it, are almost certain, if they throw themselves into the scene at all, to commit them-

selves by over-energy of expression, by too earnest a tone, by showing parts of themselves for which this is not a fitting sphere; and on becoming conscious of this difference between themselves and those around them, a sense of resentment is awakened against a state of things which has made their sincerity and warmth appear *outré*, and perhaps ridiculous. But the necessary repression of what it is delightful to impulsive natures to express is really a check upon vanity and display.

Social Dictators Not Accepted

Every person who is accustomed to society feels that he must not obtrude even his most heartfelt convictions too forcibly, where it cannot be done without also obtruding himself. The light, passing, superficial treatment of even subjects of interest in mixed circles does not imply, as some suppose, that people have not profound convictions which, elsewhere, and on what seem to them fitting occasions, they can express with both the force and warmth their importance demands. But experience has taught them that the republic of society will not and cannot accept dictators, and that the unrestrained liberty of speech of one would be the subjection and suppression of the rest.

People may fancy themselves superior who will go only where they may speak their minds, and who shun all that are not of their own way of thinking. But they miss a discipline which might make them of service in their generation; and they also miss the taste of that exhilarating yet unselfish pleasure which minds open to the influence of society can alone experience through the genial contact of numbers—"that pleasure the mind seasoned with humanity naturally feels in itself at the sight of a multitude of people who seem pleased with one another, and are partakers of the same common entertainment."

BIBLE HISTORY AS A JOY

By SISTER M. WENCESLAUS, O.S.B.
Mount St. Scholastica, Atchison, Kansas

Teaching is a serious profession. Every day we read in school magazines and journals such sayings as: "The teacher is the greatest factor in the making of America," and "The teacher must instill democratic ideas; the school must save postwar America." How true all this is. We teachers are working with America's most precious clay; and what are we modeling? Every individual who wishes to enter the teaching profession should ponder well this serious thought.

Every educational magazine has articles on education through games, or through visualization and sound. Some time ago we read an article in the *Catholic School Journal* by the Reverend E. A. Fitzpatrick,¹ in which he criticized unfavorably our imitation of secular education. Limitation may be valuable, or invaluable and even harmful, depending upon the teacher. Religious teachers are busy with both secular and ethical subjects, and may approve of much that the secular teacher does, provided she puts her whole self into her work. Why not imitate or take over the methods that are good? Every teacher with an impressive personality will have initiative and ingenuity, two great and indispensable qualities of a true teacher. She, like a busy bee, will gather sweets (methods in general) here and there, and convert them into honey (the method for her immediate need).

Best Efforts Required to Teach Religion

As teachers of religion, what is dearer to our hearts than the soul of a little child? For this "soul" were we called by our Divine Master to leave all—to follow Him, the great Teacher,

¹ "Catholic School Organization and Imitation of Public Schooling," *Catholic School Journal*, Sept., 1944, pp. 196-7.

the lover of little ones. Therefore, our best efforts, the best that is in us, must be directed to the teaching of religion. We must make the religion period a pleasure. The dramatization of Bible history lessons is an incentive to the children. Yes, this teaching technique is popular; the children love it and learn without straining effort, because it gives them pleasure. "Acting out" puts life into the story, while doing away with humdrum and word-for-word lessons. Words foreign to the child antagonize him, discourage him, and cause him to hate catechism and Bible history classes. Who suffers? The child and religion. I heartily accept dramatization with the vim and all the trimmings that only a little child can put into such procedures. I recommend it to all teachers of beginning or primary classes.

Dramatization in Intermediate Grades

In the intermediate grades, dramatization may take a different form. Perhaps teachers will be interested in my somewhat different method. In *The Child's Bible History*,² by Knecht, each story is divided into several lessons, one lesson being assigned for each day until the story is complete. I do not begin by assigning one lesson, but read the entire story as vividly as possible, describing and impersonating each character. For example, in teaching the story of Cain and Abel I stay as close to the version of the book as possible, and I speak in this fashion: "Well, children, we know about Adam and Eve; now, we must find out something about their children. Of course they had many children, but we shall speak only of two, two boys, Cain and Abel. Cain was the elder." Here I put in a few of my own remarks, such as: "He was a farmer, tall and strong, but he was a selfish, jealous, and stubborn man—and you know these sins cause much sorrow to everyone.

"Abel was gentle and loving. He chose caring for sheep as his work. He loved his brother, Cain, and wanted to be near him. One day, they offered a sacrifice to God—sacrifice means making an offering of something." A dialogue then ensues somewhat as follows:

² B. Herder Book Co.

"What do you suppose Cain offered?"

"Fruits of the earth."

"What kind of fruit?"

"Corn, wheat, and all sorts of vegetables."

"Did Abel offer the same?"

"Oh no, he offered a little lamb; he was a shepherd."

"You are right. Now, God did not look at Cain's offering. Do you suppose it was because He likes little lambs?"

Answers differ here: "No, it was because Cain did not love God"; "Cain was wicked"; "God saw Cain's heart and knew he had sinned," etc.

I continue: "Yes, God hates sin and everything that is not upright and sincere. He wanted Cain to see his sin and be sorry, but Cain was angry and his countenance became dark and sullen—this means his face or his expression showed he was angry. God said to Cain, 'Why art thou angry? and why is thy countenance fallen? If thou do well, shalt thou not receive [be rewarded]? but if ill, shall not sin [punishment] forthwith be present at the door?' (Gen. 4, 6, 7). Keep away from sin."

Pupils Taught to Use Direct Quotations

Here I teach the pupils to use direct quotations by saying: "Of course, we would just say, 'Why are you so cross? Do what is right; stop being mean or I will have to punish you.' But we will say it as God says it." They like to think they are using His words.

Back to the story: "Cain did not listen to God. He was jealous and made up his mind to kill Abel. One day he said to Abel, 'Let us go forth abroad [into the fields].' Abel was happy; he did not suspect any meanness in his brother, for good people always expect goodness in others. But the wicked, angry Cain killed Abel with a club (a thick limb of a tree).

"God asked, 'Where is thy brother Abel?' Cain, hardened by sin, answered, 'I know not! am I my brother's keeper?' God said to him, 'What hast thou done? The voice of thy

brother's blood crieth to me from the earth. Now, therefore, cursed shalt thou be upon the earth. . . . When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth' (Gen. 4, 8 ff.). Then Cain went away, an unhappy tramp. A tramp, you know, is a vagabond."

In this and in every other lesson, I try to bring before the children the love of God and His readiness to forgive us if we listen to Him. Children must be led to know God as a loving Father.

Entire Lesson Learned in Dialogue Parts

When the story is finished, the dialogue parts are given out, as many as there are either boys or girls in the class. For instance, on one occasion I gave parts to the eleven boys in the class and reserved the eight girls as the audience. If any actor is missing or does not know his part, any other boy or any girl may take his place. This procedure does one great thing for all the children: they know each other's parts and, therefore, the whole lesson. All the children, even those who do not act, are given hectograph copies of the entire dialogue. If the story is a long one like that of Joseph and his brothers, we spend two days on the meaning of the words and expressions. I throw out a challenge to the class by saying that they may give the play in assembly, if they look up the words and learn them. The challenge works.

Another good phase of this technique is the resulting spirit of coöperation between home and school. The children naturally take the dialogue home, look up words, talk about the playlet, and free the parents from forcing them to study. "It is easy," they say, "it's a play." There is no set pattern, no memorization of long parts, but just informal dramatic play. The teacher must inspire creative thinking, provide the background, correct errors, offer suggestions, but let the child's initiative have free rein. The results are spontaneous expression, naturalness, and delight in lessons which otherwise seem hard. No furniture, no scenery, and no costumes are

necessary, not even a stage. Each child simply rises, and from his place in the room renders his part of the story. The name of each preceding actor only is written on each part to serve as a cue. The children are ready for the class and for visitors at any time. Visitors are kept alert in following the sequence of action which comes from various parts of the room. I have followed this technique for several years, and both the pupils and the teacher enjoy Bible history days.

Dramatization of Cain and Abel

Following is the unit on Cain and Abel as one of my classes presented it.

I want to tell you about Adam and Eve's children. I read all about them in the Bible history.

Well, you will have a job, because they had so many children. Why, they couldn't even remember all the names.

Oh, I know, but I am interested only in two. Two boys, Cain and Abel.

Yes, I know something about them, too. Cain was the elder. He was a farmer, and selfish and wicked.

My daddy is a farmer and he is just the nicest man I know.

Being a farmer didn't make him bad.

The other boy's name was Abel. He was good and kind. His work was taking care of sheep. He loved his brother Cain and enjoyed being with him.

One day they were together and offered a sacrifice to God. Cain offered fruits of the earth, corn, wheat, and all sorts of vegetables.

Yes, I remember, and Abel offered a little lamb and God looked with pleasure on Abel and his gift.

But God would not even look at Cain and his offering. Cain grew very angry and, believe me, his face showed it, too.

In my book it said that he looked dark and sullen. I'd hate to have my face get black, wouldn't you?

Then the Lord said, "Why art thou angry, and why is thy countenance fallen? If thou do well, thou shalt be rewarded, but if thou do ill, punishment shall forthwith be present at the door. Keep away from sin."

Just think, God Himself spoke to Cain and he wouldn't listen. That was terrible, wasn't it?

Cain didn't listen and he got meaner than ever. One day he said to Abel, "Come, let us go forth into the fields."

When they got there Cain killed his brother, and when the Lord asked

him, "Where is your brother Abel?" he got saucy and answered: "Oh, I know not; am I my brother's keeper?"

God must have felt sad. He said, "What hast thou done? The voice of thy brother's blood crieth to Me from the earth. Therefore, cursed shalt thou be upon the earth."

I know something else God said to Cain: "When thou shalt till it, it shall not yield thee its fruit. A fugitive and a vagabond shalt thou be upon the earth."

Oh dear, if nothing would grow, I wonder what he would have to eat. I think it is awful to be a tramp and never have a home.

Yes, and God is so good. He would have forgiven Cain, if he would only have said that he was sorry.

Oh I know what I will do if I do something bad. I'll go right to God and ask Him to forgive me, and I'll try to be good.

Morality and Religion

"Fifthly, I submit that Catholics and all Christians should find it very simple to come to the heart of this question. There is no use deceiving ourselves. There is no morality without religion. The lamentable lack of the movie, as we have it (the same is true of our stage and fiction), is the absence of the supernatural. Dickens has been accused of lacking in the supernatural. At least, he seemed to acknowledge some deistic principles. We are all familiar with Tiny Tim's: 'God bless us, every one.'

"The existence of sin, original and personal, the Incarnation, the Redemption, the immortality of the soul, its future reward and punishment—these are strangers to the motion picture theatre. Death is there and crime—sordid crime aplenty. Repentance is there, but it reaches no higher than the natural. We teach that grace does not destroy nature. If it is too much at present to expect purely Catholic films, crowned with sacramental glory and all this imports, it is certainly not too much to ask specifically for this country that the eternal verities of the Christian economy be respected.

"One of the most sacred possessions of Catholics, as well as of those who could avail themselves of its worth, is the inviolability of the marriage bond. Perhaps the Legion cannot realize it at present, but a crusade is afoot with this objective: cleanse the screen once and for all of those who utterly destroy all illusion, when we know that in private life divorce has tainted and belied their role on the screen."—Francis T. J. Burns, Ph.D., D.D., "The Impact of the Motion Picture," in *The Homiletic and Pastoral Review*, December, 1946, page 170.

STANDARDIZED RELIGION TESTING IN GRADES 6, 7 AND 8

By THE REVEREND WALTER J. SMITH, M.A.
11556 Phinney Avenue, Seattle 33, Washington

In a previous article on the religion essentials test, its content and formulation were described, and figures were presented which indicated that it is too easy for the high school grades. Other research on the test was briefly reviewed, before going into the study now being considered: a restandardization in Grades 7 and 8, and its standardization in Grades 5 and 6.

By consultation with the Superintendent of Catholic Schools of the Diocese of Brooklyn, two representative Catholic elementary schools in different neighborhoods were selected. These were Saint Edmond's School in the lower Flatbush section of the Borough, and Saint Sylvester's School on the border of the Borough nearest to the Borough of Queens.

The number of boys and girls tested was 561. Of these, 275 were boys and 286 were girls, a fairly even division. The number was approximately 140 in each grade. The group was evenly distributed, both as to sex and as to grade. Saint Sylvester's School provided 296 of the students while the remaining 265 attended Saint Edmond's.

The Determination of Representativeness

The representativeness of the group studied was checked through a comparison of the education level of New York City adults and of Brooklyn adults 30-49 years of age, with the educational level of both parents of the children examined. The parents' educational level was obtained through the teachers by repeated questioning of the children until all the information was secured.

TABLE I

THE PERCENTAGE OF ADULTS 30-49 YEARS OF AGE, AT EACH GRADE LEVEL, IN NEW YORK CITY, IN BROOKLYN, AND FOR BOTH PARENTS OF THE CHILDREN USED IN THIS STUDY

Grade Reached	Percentage of N.Y.C. Adults N = 2,539,905	Percentage of Brooklyn Adults N = 858,540	Percentage of Parents of Group Studied N = 1,122
0	5.0	7.7	0.9
1	0.5	0.6	0.0
2	1.2	1.5	0.3
3	1.7	1.8	0.1
4	3.0	3.2	0.2
5	2.6	2.4	1.2
6	5.1	4.8	2.0
7	5.5 (P 25)	5.7 (P 25)	2.0
8	36.8 (P 50)	36.8 (P 50)	32.6 (P 25)
9	4.6	4.4	8.5
10	6.6	6.3	10.7 (P 50)
11	2.9 (P 75)	2.8 (P 75)	3.5
12	12.8	11.3	27.5 (P 75)
13	1.2	0.9	1.2
14	1.9	1.5	2.8
15	0.8	0.7	0.4
16	4.2	3.5	3.0
Over 16	1.7	1.3	0.3
Unreported	1.9	2.8	2.8
Totals	100.0	100.0	100.0

Table I compares the educational level of the New York City and of the Brooklyn adult population between the ages of 30 and 49, with the educational level of the parents whose children were used in this research. These census figures were obtained from the United States Department of Commerce.¹

From the figures presented in Table I it will be noted that the 50th percentile (the median) falls in the 8th grade level for New York City and for Brooklyn adults, whereas it falls in the

¹ Census of the United States, 1940—Fourth Series, *Characteristics by Age, Marital Status, Relationship, Education and Citizenship*, New York (U. S. Government Printing Office, 1943), pp. 110-113.

10th grade level for the parents of the group tested. The 25th percentile lies in the 7th grade level and the 75th percentile is at the 11th grade level for New York City and Brooklyn adults, whereas for the parents of the children examined, the same percentiles fall in the 8th and 12th grades, respectively. The middle 50 per cent of the adult population of New York City and of Brooklyn, therefore, has an educational level ranging between the 7th and the 11th grades. The educational level of the middle 50 per cent of the parents whose children were used in this study lies between the 8th and the 12th grades.

This level is a little higher than that of the general population, but not so much as to be considered unrepresentative, especially if these facts are taken into consideration. The group contains more high school graduates than the normal population, less illiterates, and fewer poorly educated individuals. However, this study displayed only a few college graduates. There is a smaller group at either end of the scale. This should be expected from a normal middle class neighborhood, which naturally would not contain many who are totally or almost totally uneducated. Those would be found in their greatest number in a neighborhood composed to a great extent of the foreign born, or in a slum section of the city. On the other hand, the group would not be expected to contain so many college graduates as the general population. These would be concentrated in their greatest number in the more highly residential section of the city, where the wealthy or the professional class are mostly found. The group can probably be considered as representative of the middle class population.

It was also proposed to check the representativeness of the group by means of fathers' occupations, but it was found that this was not a reliable index for the representativeness of the sample because of the conditions produced by the war. Almost 50 per cent of the fathers were discovered to be either in the armed forces or working in war industries. This in itself is not a normal condition. Consequently this criterion was abandoned in favor of the educational criterion, which was not

influenced by war conditions and which has been shown to be related to intelligence of offspring in much the same way as paternal occupation. It may therefore be considered adequate for the purpose of checking on sampling.

The Procedure for Grades 6, 7 and 8

The test was administered during regular class time. In these grades it was desired also to find out how much time the pupils spend on each part of the test. When the students were being tested, therefore, they were started at an arbitrary time (for example, 11 o'clock) by a clock placed so that all the children could see it. They were instructed to mark at the end of each part the time (by the clock) at which they finished that part. In this way it was determined exactly what per cent of the time spent on the test was needed to complete each part.

The students were told the purpose of the test and were all given the same incentive to do well. At the same time care was taken so that they should not become nervous or excited when the test was rather suddenly given to them.

The instructions then proceeded as outlined in the "Directions for Administering."² The test booklets were distributed and the students given time to fill in the blanks on the cover; *i.e.*, name, grade, school, etc. A period of 45 minutes was assigned for the test, and elapsed time was indicated at the end of 15 minutes, 30 minutes, and 40 minutes.

The Results of the Test in Grades 6, 7 and 8

When the administration of the test had been completed each of the papers was scored twice. The odd-numbered items and the even-numbered items were scored separately for each paper.

The mean and standard deviations for each grade were determined from raw scores. These are shown in Table II. The mean dropped approximately 10 points between classes. This shows that the test is discriminating well between the

² A. G. Schmidt, S.J., *Directions for Administering* (Loyola University Press, Chicago, 1939), p. 2.

grades. The standard deviations are quite large also, the lowest (14.60) being for Grade 8. The large standard deviations are proof that there is more variability in the scores within each grade in Grades 6 to 8, than there was in Grades 9 to 12 in the original standardization. The middle 80 per cent of the scores in Grade 9 was only 28, and in Grade 12 only 23. The distance of one standard deviation on each side of the mean includes 68 per cent of the scores. In Grades 6 to 8, therefore, the middle 68 per cent of the scores, ranging from 29 to 34, have a greater variability than the middle 80 per cent of the scores in Grades 9 to 12.

TABLE II

THE MEANS AND STANDARD DEVIATIONS FOR GRADES 6 TO 8

Grade	Pupils	Means	Standard Deviations
8	138	88.20	14.60
7	141	81.17	16.43
6	143	69.85	16.91
6 to 8	422		

The decile points were next computed. They were also taken from raw scores. Table III gives these decile points for each grade, and they are presented in graphic form in Figure I. From Table III it can be seen that the test is discriminating very well between grades at all of the decile points except among the most advanced 8th grade pupils who are approaching the top of the scale.

TABLE III

DECILE POINTS FOR EACH GRADE

Decile Points	Grade 8 N = 138	Grade 7 N = 141	Grade 6 N = 143
90	103	100	91
80	100	95	83
70	98	92	79
60	94	88	76
50	91	85	70
40	87	80	64
30	83	74	62
20	77	65	56
10	67	57	46

FIGURE I

PERCENTILE CURVES FOR EACH GRADE

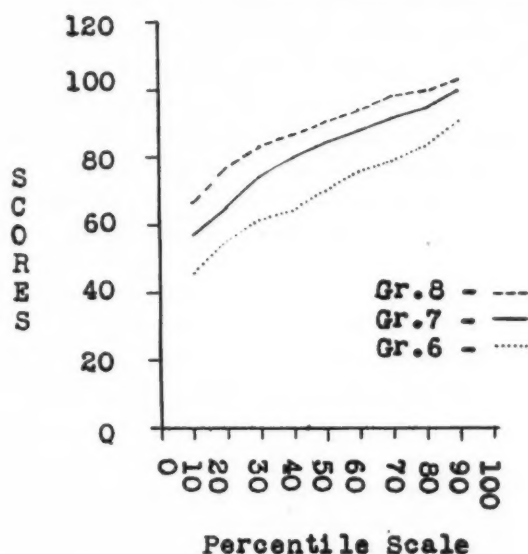


Table IV shows the range of the raw scores between the 10th and the 90th percentiles. The range of these scores in the original standardization ran from 28 in Grade 9 down to 23 in Grade 12. In Grades 6 to 8 there is much more variability, the same 80 per cent range now containing over 40 points in Grades 6 and 7, and 36 in Grade 8. At these lower grades the test is discriminating better between subjects in the same class, and the scores that are made on it are less homogeneous.

TABLE IV

RANGE OF RAW SCORES BETWEEN DECILE POINTS 10 AND 90 AND PER CENT OF ITEMS PASSED BY MEDIAN PUPIL AT EACH GRADE LEVEL

	Grade 8	Grade 7	Grade 6
Decile 90	103	100	91
Decile 10	67	57	46
Range	36	43	45
Median Pupil	78%	73%	55%

A comparison of the decile points as obtained in the original standardization, and those obtained in this study in Grades 7 and 8, is presented in Table V. These figures are identical in three decile points for Grade 7. They vary by one point in five of the decile ranks, and by only two points in three others. In only two percentiles, the 10th and the 20th of Grade 7, does the difference exceed four points. Thus, where the grades overlap, the results obtained in the original standardization and in this study are almost the same. This is a clear indication that the two parochial schools used in this research agree quite well with the nation-wide norms set up in the original standardization.

TABLE V
DECILE POINTS OF THIS STUDY AND THE ORIGINAL STANDARDIZATION

Decile Points	—Grade Eight—		—Grade Seven—	
	Original	This	Original	This
90	102	103	100	100
80	98	100	95	95
70	94	98	91	92
60	91	94	87	88
50	89	91	84	85
40	85	87	80	80
30	82	83	77	74
20	78	77	72	65
10	71	67	65	57

The coefficient of reliability for Grades 7 to 12 as determined in the original standardization was only 0.84. This is not up to the accepted standard for individual prediction, which should be at least 0.90 for good achievement tests.³

Table VI gives the coefficients of reliability obtained when the test was given in Grades 6 to 8. As was expected, the reliability of the test is higher when it is given in the lower grades. At its lowest, in the 8th grade, it is 0.90. It reaches 0.96 in Grade 6.

³ E. W. Tiggs, *Tests and Measurements in the Improvement of Learning* (Houghton-Mifflin, New York, 1939), pp. 383-384.

TABLE VI

COEFFICIENTS OF RELIABILITY, GRADES 5 TO 8, FOR EACH GRADE

Grade	Pupils	Reliability Coefficients
8	138	0.90 ± 0.011
7	141	0.93 ± 0.008
6	143	0.96 ± 0.004

Thus the test is not only more discriminating, but its reliability is enhanced by using it at lower grade levels. It is a better measure in the three highest grades of elementary school than it is in any class in high school.

The coefficient of reliability was determined by the split-half method, the scores on the odd-numbered items being correlated with the scores on the even-numbered items. The reliability of the entire test was then computed by means of the Spearman-Brown Formula.⁴ The coefficient of reliability for each grade was determined in this way.

Since the test was given special treatment in Grade 5, the method in which it was administered and the results obtained have not been treated with the Sixth to Eighth Grade. The use of the test in Grade 5 will be the burden of a subsequent article.

⁴ H. E. Garrett, *Statistics in Psychology and Education*, 2nd ed. (Longmans, Green, New York, 1941), p. 319.

MISSION-MINDED AMERICAN CHILDREN

By SISTER MARY CAROLINE, S.S.J.

St. Stephen's Convent, Geneva, New York

Today the liturgy and Catholic Action are topics discussed at length and with much enthusiasm. They are topics weighty with meaning and far-reaching in their powers for good. Much can be said of how the Catholic Church, through her liturgy, is trying to carry out a program of creative, spiritual activity. It is my wish, here, to mention several phases of only one part of that program; namely, the crying need of passing on to children a desire to become active, home members of a missionary apostolate.

When the doctrine of the mystical body of Christ has been presented by means of the many channels open to teachers at the present time, it will make a stirring appeal to children. Their response to help less fortunate members of this body will be ready, immediate, and lasting, if their interest has been sufficiently aroused. What are some of the ways in which they can help? Can these methods be used in all schools? These and similar questions must be considered before planning a definite, all-out mission program.

Special Interest in Holy Childhood Association

Membership in the Holy Childhood Association has a special interest for most children. The fee for membership is so small that nearly all can easily join. The biggest work, perhaps, that is done by the members of this Association is the saving of money to ransom a heathen baby. In one school about which I heard recently, eight boys from a certain grade banded together and formed a mission club. Each week they met at the same boy's home, but they took turns furnishing the lunch. With the dues which they collected they managed to ransom three pagan babies during the course of one school year. They

were proud of their efforts when they themselves could take the money to the office of the Holy Childhood Association and designate the names which they wanted for the babies. The girls in the same room were not outdone in their mission activity, for they gave a play and charged Hail Marys for the missions as an admission fee.

Service men, recently discharged, have many stories about foreign lands. Teachers and pupils alike have heard them. Often, when such a story is told, the heroism of missionaries creeps into it. Not long ago I had a G. I. tell me that he often helped the Maryknoll Sisters carry things or get to their destination. When he did, he said that he felt as if he were waiting on people who were doing the greatest work for God, the people who were the nearest to Him. This, then, can be an opening. Pupils will eagerly await their turn to tell the story they know about a sailor-cousin or a soldier-uncle who helped some missionary on an island in the Pacific. The time is now ripe for presentation of the work of the missionaries and of how it can be helped by the prayers and sacrifices of boys and girls. To be more effective, these prayers should be short and frequent, and they should pertain directly to the missions. Thus, when blessing the hour each day, the teacher might use the aspiration, "O Mary, Queen of the Apostles, pray for the missions that all may know the Saviour of the world."

Rivalry Adds Zest to a Project

Sacrifices are reduced to a minimum when children are asked merely to save cancelled stamps. They should be taught how to cut them properly by leaving about a quarter of an inch of paper around each stamp. Rivalry might add zest to the project if a girl is chosen to keep a special container of them for the girls, and a boy keeps one for the boys. The results need not be displayed until a certain day each month.

Constant reminders to spur on the movement might well be furnished by the art class. Posters can always teach a special lesson. In the intermediate or even in higher grades a frieze can be worked out. One very attractive frieze can be done on

white shelf paper. In the center of the paper place a large black cross on which is a white silhouette of priestly hands raising the Sacred Host. On the left side of the cross cut an eastern sky line of pagodas from black paper. Behind it draw a large representation of the rising sun. On the other side of the cross have the western sky line of skyscrapers with the setting sun behind it. Over all, print the words, "From the rising of the sun, to the going down thereof." Then, of course, the children will want to know the meaning of it. If they are told that their prayers and sacrifices make it possible for missionaries to continue to say Mass all over the world, the efforts of the teacher in making the frieze will not be in vain. Older children, too, after they have learned the meaning of some liturgical symbols, especially the one representative of the mystical body, the vine and the branches, might design some symbols as their project. Younger children might cut and mount pictures from magazines, such as *The Christian Family*, *The Field Afar* and *Catholic Missions*, having one or two words about missions printed under them. All the pupils in one grade might then choose the best poster to grace the bulletin board.

Letters to and from Missionaries

Another rather new incentive, which I tried last year, was that of writing letters to missionaries. I sent the names of some children to the Society of the Divine Word which, in turn, sent pictures of a different missionary for each child. Each card showed his particular field of work. The children wrote letters to their missionary, telling him on what days in each week they would offer up their work for him. The responses encouraged the children in their spiritual apostolate.

In some classes the entire group "adopted" one missionary. I know of an American priest, working among the Negroes of Missouri, who was adopted in this manner. The children sent spiritual bouquets to him at Christmas time, and he sent back pictures of his converts. The children took a personal pride in these converts. This is one very good way of breaking down race prejudice.

Letters Used to Teach Geography

Another class adopted a missionary in New Guinea. The letters written by the children to the missionary were used not only in the religion class but also to teach geography. The pupils traced the letter from their city to the ship, to the Panama Canal, and then across the Pacific. By doing this they learned the continents and water routes. When the answer came back from the missionary, the joy of the philatelists was untold in being able to draw for the stamp.

Another missionary, working in New Guinea, intended to begin a correspondence between her Kanaka converts and the boys and girls in the Rochester diocese. This good work, however, was cut short by her death during the recent war.

Thus, to me, it seems quite easy to believe that students who have become mission-minded to the extent that their interest leads them to pray for Christ's apostles and to read missionary magazines and stories, some day will be generous givers when the opportunity to help in a material way presents itself. It may even be the remote preparation for a few scattered missionary vocations. In one class a boy became so fired by the zeal of St. Francis Xavier while reading about the latter that he determined to become a Jesuit. His enthusiasm was so great that when a member of that religious order visited the school, the boy talked with so much interest about being a missionary that the priest wrote: "We have met Joe, and he is ours."

Each year in some schools vocation pamphlets are distributed. These are not merely for the few children who might be interested in a missionary vocation, but they also show the others the oneness of the Catholic Church. From these pamphlets, all pupils learn the meaning of the words, "Thy kingdom come," in the Our Father.

Therefore, in conclusion, let us remember that "if we would devote ourselves to the highest of works, the apostolate, we must live with God in order to be able to speak of Him with the best results." Let us not hoard our treasure, nor bury it in the ground, but rather "let our interior life be deep and thus its overflow will make our apostolate a success."

EDUCATING THE CHILD

By BROTHER LAWRENCE EPHREM, F.M.S.

Marmion Military Academy, 630 N. Lake Street, Aurora, Illinois

Catholic education is more than the sum total of courses given. Catholic education must permeate the school, the students, and the teachers with the truths of faith. We have different schools of thought on education. Some would have a teacher-centered school, others a child-centered school, but we Catholics have a Christ-centered school. This is what makes a Catholic school different. With the teachers and pupils striving for Christlikeness, a perfect start for a sound education has been achieved.

The Christian teacher, then, aims at something all-embracing, and proposes to himself a definite goal in the education of his pupils. This goal is neither the physical nor the spiritual as two different objects, but both as an entity. To look after the child's physical and mental welfare will prepare him solely to fulfill his duties in the world. To look only after his spiritual welfare would be to lose sight of the fact that man is a composite being, namely, made up of body and soul. Here below one cannot exist without the other. Education must prepare the child to fulfill the end for which he was created, namely, the possession of God for all eternity. Anything short of this is not Catholic education.

Man coming from the hand of God was innocent, but by Adam's disobedience a spirit of disorder came upon humanity. Man, due to the fall of our first parents, has a dual rôle to perform, namely, to overcome disorderly passions, and to practice virtue. He carries the germ of both in his being. He is a lily surrounded by thorns.

Child Must Learn Purpose of Life

The purpose of life is of little concern to the child, for he

cannot as yet fully realize the importance of saving one's soul. The child must come to realize this purpose and the means at his disposal to accomplish it.

The teacher is the dispenser of this information. Christ being the center of education, the child must be conversant with His life, the mysteries of His life, His virtues, and His sufferings. Ignorance on the part of the child of the great means Christ has left us to accomplish the salvation of man, the Mass and the sacraments, would spell out failure for a Christian educator. Christ cursed the barren fig tree because it was not producing; and why was it not producing? Because it had neither been pruned nor cultivated, and consequently it did not produce any fruit. In like manner, allow the child to grow up with his evil tendencies and faults, such as jealousy, selfishness, dishonesty, etc., and you will finally have a man without virtue.

What then is necessary? Correct these faults as they make their first appearance in the child. At the start they are not frequent, and the habit of performing them has not yet been formed, but the longer they are allowed to hold sway the harder they will be to correct.

Slight failings if not corrected will sooner or later become serious by dint of repetition. A first fault can be cured by a mild reprimand, or a slight punishment, but if the offense is tolerated, the child will expect the same reception for the second, and the third, making the task of correcting always more difficult, and the tendency so to act thus stronger until a bad habit is formed. Neglecting the correction of a child under pretext that the fault is slight encourages habits that will have sad consequences. This lays the foundation for sins later on in life.

Supervision Is of Paramount Importance

It follows that supervision is of paramount importance for a Christian teacher, to prevent sin and the occasions of sin. We have to be frank with ourselves; we are the guardians of our pupils, and God will demand of us a strict account of their be-

havior while they were under our care. It is a fearful picture to see the "finger of God" pointing at us on judgment day, with reproaches for having allowed one, two, or more of the most precious portion of His flock to perish, because His followers could not be bothered with supervision. We allowed the devil to do what he pleased, under the pretext that we were modern and broad-minded. We cannot evade the issue, we must face it. We know that there is sin, and that there will always be sin and scandals in the world, but our Blessed Lord was exceedingly plain when He said: "but... woe to that man by whom the scandal cometh" (Matt. 18, 7). If discipline and supervision can prevent even one mortal sin, shall we not be sufficiently repaid?

The Venerable Champagnat¹ used to say: "Two things cause me great sorrow: the loss of so many souls, and so many mortal sins committed." They should cause sorrow to every Christian teacher. Surely the heart of our Blessed Lord must be very sorrowful at our indifference or at least our "let alone" policy. We can do something to stop the reign of sin, and we must. We must fight a bloody battle against sin. As Catholic teachers, we are not called to the confessional to cure the wounds caused by sin. The power to forgive sin is sublime, but we cannot minimize the power of the Christian teacher to prevent sin by his supervision. We are not called to cure the infection, but we are called to prevent the infection from setting in. Our zeal must be a Christlike attitude for the glory of the Father. If supervision and the prevention of sin are not an integral part of Catholic education, then, may I ask, what is Catholic education?

Charity Demands Careful Training

It is wonderful how man can set his heart to love. The heart is the symbol of love. Love cannot thrive, except in a docile, humble, charitable, grateful, and generous heart. When love has these qualities it has a rock-bottom foundation to lay the tower of Christian perfection.

¹ Venerable Marcellin Champagnat, founder of the Marist Brothers of the Schools.

Love (charity) is the greatest of all the virtues, and it demands careful training. The heart of man is shaped and formed while it is yet young and innocent. Man reaps in old age what he sows in youth. At this early age the child does not realize fully the significance of duty, but by performing what is commanded he learns to do what is right. Later on, when he becomes more mature, he will perform the same duties from free choice. Virtuous acts will be performed without trouble; on the contrary, they will give him pleasure and joy.

We Christian teachers are conscientious objectors. We object strongly against allowing sin to reign supreme. We believe in training the conscience of our pupils. It is indeed sad how this all-important phase of education has been so sorely neglected in our modern education.

Conscience must be trained in the law of God. Conscience regulates our acts, it tells us what is permitted and what is not. It makes a strong distinction between sound religious principles and the values set by the world. Sin is the only real obstacle confronting man on his way through life to God. We must counteract sin by the practice of virtue. To reach heaven it is not sufficient to have abstained from sin, it is necessary to have practiced virtue. When sin is driven out of a soul virtue must replace it. It is always easier to fight sin by practicing the contrary virtue. Virtue is inspiring and beautiful, and its reward is great. The ugliness of sin should be stressed, but by way of passing, while the virtues and how to practice them are the core of a sound Catholic education.

Piety Is Soul of Christian Perfection

A positive attitude towards religion will make the child pious. Piety is the soul of Christian perfection. It opens the avenues for prayer and a holy life. It stresses the necessity of prayer and the practice of virtue. With piety as its foundation, prayer becomes more respectful, modest, and attentive. Without piety there cannot be any prayer. Piety is the foundation, for in it are the germs of all the virtues. Catholic schools are schools of piety; the young men and young women

who leave our schools with a good stock in trade of piety, that is, who are prayerful, devoted to the Blessed Sacrament, and to the Blessed Virgin, are on the right road to accomplish their purpose in life.

Religion is the greatest gift to man. The commandments of God are benefits to man even in a temporal sense; religion is a restraint to sinful tendencies. These facts are important to a child as he develops into youth. The child needs to know that religion is a way of life, that it must be lived twenty-four hours of every day, and from day to day.

Man is often a mere slave to all sorts of fantasies. He leans this way and then that way. His will is not harmoniously blended with the will of God. Will training is greatly neglected and sometimes totally ignored in some educational circles. We find youth without respect for either law or authority. Juvenile delinquency is the sad result. Our juvenile courts complain of a lack of restraint among our young people. While I am writing these lines, one of the largest daily papers of the country is shocking the public with news of crimes committed by young people of sixteen to twenty. Of course, these youths are to be blamed for their criminal acts, but nevertheless, education has failed them. The aim of our American education is to train men and women to live in a free country. There is little freedom when crimes hold sway. Who knows that he or she will not be the next victim? We must reëducate our people. Freedom does not make us free from every restraint, but free to do the right thing. Our schools have not emphasized this point enough. A lack of respect for authority and law can be traced principally to the lack of sound religious conviction that all authority comes from God, the author of all law. That God is the final judge of all our actions is tremendously important.

Will Training to Cope with Evil

How can the will be formed to cope with so much evil in the world? In the writings of Venerable Champagnat are listed some practical points on will training. Some of the more

important ones are reproduced here by way of suggestions:

1. Order only what is reasonable and just. The child must be given a reason for an order, for he must have a reason for his actions.

2. Give few orders at a time. Too many confuse the child. In his confusion, he sees only the impossibility of complying with all of them, he becomes discouraged and finally ignores them altogether. This fosters a habit of neglect of duties, especially when the situation is repeated.

3. Do not give a child tasks that are too difficult to execute. They must always be proportionate to his age, his strength, and his mental ability.

4. Give few commands but insist on their performance. The child must always carry out what has been commanded. Neglecting to insist on this will create an "I don't care" attitude in his mind.

5. Discipline must be firm, but always paternal. There must be sanction for breach of rules and regulations. The will cannot be trained without some kind of discipline. Each pupil must pay strict attention to what is taking place and under no condition should his mind be allowed to wander. He must learn to sacrifice his ease and comfort for the sake of good order. The teacher cannot tolerate the least infraction that would endanger the well-being of the child.

Points to Observe in Development of Judgment

How helpless man becomes when he loses the use of his reason! A man who is without reason and common sense cannot do anything for himself nor for others. He is void of spiritual and of social virtues. Judgment is the outward expression of reason. It is allied with the other faculties of the soul, and is capable of growing, of developing, and of expanding. It is not sufficient to cultivate this faculty of the soul while the child is in school, but he must be prepared to continue this development himself.

The child must be required to reflect before giving an answer or before forming a judgment. A false judgment always pro-

ceeds from a lack of appreciation or from a habit of mistaking the part for the whole. St. Augustine says: "Reflection is the principle of all good." This might be used profitably as a class motto. Judgment must be founded on Christian morals, which is the true light of the mind, the guiding pilot of reason, and the source of all virtues.

It may happen that a pupil cannot form a judgment from the instruction of the teacher. The teacher may be in the habit of using long, involved explanations, or his matter may not be clearly organized in his mind. This leads a child to form poor habits of judgment. Explanations should be short and to the point.

Judgment is a gift of God, and it is impossible to impart it to those who have not received it. Since it has its degrees of development, the teacher can go a long way to help a child to acquire a sound judgment.

We usually judge from exterior manifestations. We may judge the type of education given in a school by the discipline of the school. Where discipline and order exist, usually there is good religious and character formation. Discipline is a great factor in education.

Father Champagnat used to say: "Discipline is the body of education, religion is its soul." "A teacher who knows how to discipline a class, even if he knows little else, is preferable to one who has more extensive knowledge, but who does not know the importance of discipline, and cannot maintain it in his classroom. The former, by means of a good and wise discipline, at least teaches the pupils to obey, which is no small matter." Unless the child is observed, it is impossible to form him properly. His faults must be known if they are to be corrected. A supervisor is not a "watch dog," ready to jump at the first fault. He does not supervise in order to punish faults, but he supervises in order to prevent them. A child may realize that he is doing wrong but, in his perplexity, he is not able to correct himself. He wants to do better, but he needs the guiding hand of experience to help him until he can become the master of his acts.

Lack of Training Reflected in Character

God has given faculties to the soul, and their training, or their lack of training, will reflect in the character. Character is the reflection of the sum total of the good or the bad traits in a man. A good character is a great gift, and leads to happiness, while a bad character is a source of discord and leads to unhappiness. It is encouraging to know that character can be modified, corrected, and made pliable. A good education can right what is wrong in a character by training.

It is important to know the different types of characters among our pupils. A knowledge of their likes and dislikes, their inclinations, their habits, their shortcomings, their faults, and their aptitudes, will ease the task of character formation.

Recreation Uncovers Flaws in Character

"All work and no play makes Jack a dull boy." The child must have certain liberties. There is a wholesome freedom that builds initiative. Without this freedom he will be in an unnatural surrounding, he will act in an artificial way, and it will be almost impossible to know him as he really is. During recreation children are free, and they act quite naturally and differently than in the classroom. This becomes a golden opportunity to discover flaws in characters, flaws which would not appear under any other circumstance. Education is not just a classroom procedure, for the whole life of the child is involved. Teachers, by associating with their pupils in their various activities, can correct undesirable traits, such as selfishness, jealousy, dishonesty, and other defects of character, and by timely suggestions plant the contrary virtues.

The Christian teacher must go completely out of himself to exercise vigilance over the child and to surround him with care, in order to preserve him from sin. He must spare him from bad company, bad examples, all bad influences, and defend him against anything that could become a danger to his salvation.

Christ the Great Teacher Is the Ideal

In previous articles it was pointed out how a teacher must do all he can, and never think he is doing too much for his pupils. In this article the same line of thought is followed. It is of paramount importance that we never lose sight of the fact that God will be our reward "exceedingly great." Christ the great Teacher is our ideal. Christ gave His life for the education of mankind. We are His followers, and to be worthy of this high vocation, we must strive to become, from day to day, more Christlike in our dealings with youth.

There are many little things we can do for our pupils outside the classroom. Some items may be insignificant to us, but to pupils they spell the difference between a master and a friend. This is one way of getting the esteem, the respect, and the confidence of the pupils so as to lead them all the better to their Divine Master, Christ.

The teaching of a course of study is quite secondary. It matters little what course we teach. It also matters little whether we teach the brighter group or not, but what does matter, and what makes all the difference in the world, is whether we make every course, and every lesson, a base for Catholic education.

Education must give the child the means of acquiring the fullness of his being. Boys and girls must never be allowed to leave our schools without having well understood that they must continue to educate themselves, by overcoming their passions, by correcting their faults, and by applying themselves to becoming better every day. They too must have Christ for their ideal.

God makes use of men to accomplish the redemption of the human race. This mission of saving souls is always difficult, and at times a painful task, for souls are saved only by the cross. God looked upon this mission as being worthy of His only begotten Son. The Word was made flesh to instruct man, and to be the Redeemer of man. What a privilege for a Christian educator to partake of this glory with Christ!

A CHALLENGE TO EDUCATION

By SISTER MARY EDWARD

Sisters of St. Francis, St. Mary Academy, Indianapolis, Indiana

Dr. Robert Maynard Hutchins, chancellor of the University of Chicago, closes his scholarly presentation of "The Atomic Bomb Versus Civilization" with a challenge to educators. Now this article is not to expound the pros and cons of the development of nuclear explosions as to their peaceful or military usefulness. Dr. Hutchins has clairvoyantly taken care of that. It is my purpose, however, to set forth his challenge to every serious-minded educator in America. What is that challenge? Before I quote him let me state that the most fundamental issue at present is the survival of the nations, including our own, for by the military use of atomic energy we really have lost our unconquerable position in world relations. The United States used the atomic bomb when it did not need to do so. How can America hope to appeal to the moral sense of other nations again? Dr. Hutchins thinks that the "vulnerable fear from every quarter of the globe" might be shattered and a lost trust could be restored by the organization of a world state and a world community based on true morality. He says:

Since the great aim is a world community, the great task is education. A world community can exist only with world communication, which means something more than extensive shortwave facilities scattered about the globe. It means common understanding, a common tradition, common ideas, and common ideals. The American educator, who sees how ineffectual American education has been in producing these results in the American community after almost two centuries, must despair of obtaining them on a world scale in a few years. But American education has not tried to produce these results, or, where it has tried, has not tried hard enough.¹

¹ "The Atomic Bomb Versus Civilization" (Human Events Pamphlet, December, 1945) p. 12.

Education's Efforts in the Past and Present

Has American education really tried to bring about "common ideals"? Early in the twentieth century we read William Chandler's definition of the educative process "as the process by means of which the individual acquires experience that will function in rendering more efficient his future action."² Efficiency in itself does not imply Christian character; a shyster lawyer may be efficient in the technicalities of his legal business. Bagley's definition although only tentative is devoid of the highest objective:

Education consists in developing intelligence, acquiring knowledge, and forming character. This is done by the three agencies most competent to do it, the home, the school, and the Church. Its object is to train the child or immature mind for life here and hereafter, for the destiny allotted to each, and for the relations which each one has to God, to the neighbor, and to the world at large.³

The "destiny allotted to each" is the higher life to know, love, and serve the Author of truth. Unless the reader is convinced of this ideal it will be futile to write of it again. It is *the ideal* which creates the law of duty, for it makes the distinction between right and wrong.

The life-aim of education is not to be a specialist in this or that particular field of endeavor. It is true, each in his own line does good work, but like the manufacturers who provide for our comforts and luxuries, they are themselves biased and crippled by what they do. The education of the mathematician, the chemist or the engineer is not suited to evoke the free and harmonious play of all men's powers. Science is learned to best advantage when it is embodied in religion, and in poetry, love, and hope and imagination, rather than in the technicalities of its art in utility or destructiveness.

Qualities Required of Leaders of Thought

In a society like ours where a world catastrophe stares us in

² William Chandler Bagley, *The Educative Process* (The Macmillan Company, New York, 1906), p. 22.

³ Conde B. Pallen, and John J. Wynne, *The New Catholic Dictionary* (Universal Knowledge Foundation, New York, 1929), p. 323.

the face we are in need of leaders of thought who will be distinguished from the masses by inner strength of soul and a deeper faith in God. The life of the soul in the mind is not easy and that is why there are so few who possess an open, free, and flexible mind. Hutchins is paving the way:

American education has been dedicated to the ideal of "getting ahead." Since there was no obvious connection between the education actually obtained and the distance the graduate got ahead, the way in which the student spent his time during his education was immaterial. He could spend it in athletics, social activities, or sleep, picking up a course here and there in any field that happened to appeal to him at the moment, until he had added up enough to reach the number required for a degree. Neither the frivolity of liberal arts colleges nor the single-minded materialism of vocational training could help to form an American community.⁴

This rabbit theory in education, nibbling here and then there, is an indictment of present American education. To what avail is it in our present crisis to have skill in law or medicine, to control atomic explosives, to be informed of the facts of history, with the theories of "psychologists" or the teachings of theologians, when there are thousands thus informed? Does universal equality mean universal inferiority? Is the ordinary man the only type which in a democratic country such as ours will in the end survive? Why are the great masses as little friendly to men of moral and intellectual superiority as they are to men in politics or of great wealth? Their dislike of the millionaire is but a sign of their dislike to all who in any way are distinguished from the crowd.

Leaders of a True Philosophy Needed

Once society appreciates the need of and worth of men who are Godlike, who will lead the nation onward above the economic distress caused by disputes over wage and price controls and the political graft of today to the cultivation of its spiritual faculties, then we alone will be an example for a world trust.

Human wisdom need not be rejected today; our researches in uranium possibilities should continue and their secrets

⁴ Hutchins, *op. cit.*, p. 12.

should be shared, for it is an absurdity to think that other nations will never make atomic bombs. America must be indoctrinated with the fact that she is responsible in allaying mistrust by international negotiations that will prove our intention of the survival of mankind.

...We know that the next five years will be used to make more and more deadly atomic explosives. We must see to it, if we can, that our social and cultural advances for once exceed the advances in the technology of destruction. The survival of mankind demands a world community, a world government, and a world state.⁵

The only solution to a world security is the need of a new philosophy of life and a new rigid philosophy in education. The most important process in the world today, next to religion, is education. In Europe individuality was given up for a new organic personality in the interest of totalitarian states. Man's noblest triumph over destiny is his individuality, his most heavenly assertion of the freedom of the soul; therefore, a world in which individuality is made impossible is a world of serfdom. The practical idealism of the late and scholarly Bishop Spalding still has a freshness about it although almost a half century old:

From many sides personality, which is the fountainhead of worth, genius, and power, is menaced. The spirit of the time would deny that God is a person, and holds man's personality in slight esteem, as not rooted in the soul, but in aggregated atoms. The whole social network, in whose meshes we are all caught, cripples and paralyzes individuality.⁶

This is the philosophy of American Catholic education. But as long as the "information libraries" which were begun by the OWI and OIAA are to supplement the State Department's foreign information service in London, there are slight chances for the Catholic viewpoint to be read. The framing of a constitution for UNESCO did not include a representative of American Catholic education. From this the delegates from

⁵ *Ibid.*, p. 10.

⁶ John L. Spalding, *Education and the Higher Life* (A. C. McClurry & Company, Chicago, 1897), p. 130.

other countries can draw the conclusion that there is no such thing as Catholic education in the United States.

Subversive teaching in our public educational system is devoid of everything that leads youth to their eternal destiny. Would that the universities give us leaders who will guide our youth to see what is true, and to inspire them with the love of all truth! Knowledge of the professions brings more profit to the individual; but a Christian philosophy and literature, science and art, ennoble and refine the spirit of the whole people. The importance of a practical education and the cultivation of the money-getting faculty have their place, for who is there that denies the value of what is useful? The approval and encouragement of whatever brings increase of wealth continues; however, from the midst of this paradise of utility, materialism, and world distrust a voice should be raised in defense of culture. Is Dr. Hutchins a harbinger in the plea for culture?

Our Cultural Advances Must Exceed the Technology of Destruction

The enlightenment and refinement of taste acquired by intellectual and aesthetic training are necessary as a corrective of the present-day tendency to seek the good of life in what is external. Culture is a means of helping us overcome our vulgar self-complacency; our choice of cheap accomplishments needs to be thwarted; our faith in the sovereign potency of atomic energy and its accompanying results should be enough to convince any thinking person of the good and the true. However, if culture is to become a powerful influence it must be wedded to religious faith, for without God the will to act is weakened, but with faith in Him, the intellectual view is widened.

A system of education that would limit itself to the cultivation of the intellect would be as harmful as the popular systems of pragmatism are today, for it too would mutilate man's nature. The aesthetic faculty must be developed and likewise normal control of the emotions. Knowledge that is not allied with virtue is worse than ignorance. The tragedy of the Loeb and Leopold case of two decades ago is enough to remind one of

the necessity of moral strength over that of intellectual power. In studying the statistics of suicides and mental collapses gathered from data furnished by psychiatrists, we are appalled to find an increase among the so-called educated. "If the heart be right, the amount of learning is not important, whereas great learning will not avail much if the heart be wrong."⁷ Cardinal Newman with greater confidence in human nature phrases it in this way: "Quarry the granite with a razor," for by this he makes the implication—when the intellect is trained then the heart and the emotions can be trained.

There is need then for a dualistic system of culture. Dr. Hutchins' plea for greater advances in culture springs from a humanistic philosophy. Humanism claims that the study of the classics is the best means for a well-rounded and broad cultural education. It is a protest against the shallowness of Eliot's elective system. Catholic philosophy in education calls for a wide range of knowledge covering the fields of religion, of philosophy, of science, of literature and art, which form the groundwork of our civilization. It also demands that this knowledge be held in the mind, not as a series of discrete entities, but as one living correlated whole. This is where the progressivists fail in their systems of vocational aims leading the students to prepare indirectly for their future vocations by engaging them in those occupations indicated by their needs and interests only.

Modern Theories of Education Are Lacking

Modern theories of education, especially the radical-social theories of John Dewey are so devoid of the essentials of the real objectives in education that we who are on the other side of the fence wonder why there should be so much controversy over contentions that make the problems of progressivism all the more complex. In accordance with progressive education, the theory of values concentrates on pupil interest with no special norms in view; the curriculum, then, is constructed on this pupil interest. Such interest is bound to be ephemeral and

⁷ Franz De Hovre, *Catholicism in Education* (Benziger Brothers, New York, 1934), p. 179.

whimsical in procedure; this in turn effects a deficiency recognized by the pragmatists themselves. They claim, however, that discipline and a long-range interest will terminate in a good if properly controlled. What could be more complex?

Culture, which looks to the Infinite and All-wise as its ideal, rests upon the basis of morality and religion. The more religious a man is, the more will his faith in the worth and sacredness of truth become, and the more willingly will he throw all his energies with persevering diligence into the work of self-improvement. Theology and not metaphysics, as Hutchins would have it, is the foundation of a true philosophy in education. The knowledge of God who is all truth has been recognized for ages. And history is not all wrong.

St. Thomas and Education

The Thomistic conception of education is evolutionary. The teaching and the learning processes are both conceived. Learning is a passage from potentiality to actuality. It is brought about in man by his own activity. It is a process of self-activity, self-direction, and self-realization of man's highest potentialities. He receives them from God; man is the architect of his own development. The mind is no mere wax tablet to be written on by the stylus of experience. It is no inert thing—the plaything of a so-called natural selection. It is not a blank piece of paper to be written upon by some extrinsic agent. The mind has germinal capacities; it has potentialities—not the pre-determined or exteriorly determined capacity of the merely animal, but the self-determined, self-active potentiality of a human being bearing the image and likeness of God. Learning is self-development through self-activity. A doctor's motto reads: "We dress the wound, God heals it." Students of education would do well to construct a similar motto which would proclaim the object of their profession as the following: "We feed the mind, God makes it."

The intellectual and moral life of man passes into the sphere of religion, for in religion the highest good is achieved. Bishop Spalding once said:

We no longer pursue ideals which forever elude us, but we become partakers of the divine life; for in giving ourselves to the Eternal and Infinite we find God in our soul. The ideal is made real; God is with us, and through faith, hope, and love we are one with Him, and all is well.⁸

Indictment of the Press

A recent comment from the press declared that a more thorough and philosophic examination of the revolutionary issues of the atomic age is obvious. It was also stated that American journalism is not aware of its obligations concerning the disintegration that is threatening the very foundations of western civilization. The charge is likewise made that editorial appraisal is increasingly perfunctory, standardized and superficial and that educational defense of civilized values is also timid and inadequate. These statements might come from an alarmist; however, they do put one to thinking. What foundations of civilization are left today in America? We know what they were in the early days of Catholic missionaries but with the subversive activities of misguided advocates of birth control the picture is not so encouraging. That the subversive propagandists and pseudo-liberals in education today serve a good threat for a collapse in American culture is no surprise. Dr. Hutchins begs for a tremendous increase in the rate of moral progress. Catholic education begs for even more based on sound principles of Catholic philosophy but America refuses to listen.

Conclusion

To sum up what has been said with regard to the need of a new rigid philosophy in education in America we have found that the fundamental choice lies in an appreciation of the highest good. It has been pointed out how in a society like ours the leaders of thought will be distinguished from the crowd not by wealth of political power but by inner strength and beauty of soul, by finer knowledge, by purer love and a deeper faith in God. The weakness of secular education, particularly that of

⁸ *Op. cit.*, p. 171.

pragmatism expounded by John Dewey was shown to be defective by the complete absence of religious belief. The final perfection and happiness of man will consist in the perfect knowledge and love of supreme truth and supreme goodness, and that is God. It is true that sectarian groups including Dr. Hutchins have at least a partial fund of this truth, but that fund is incomplete, for comparisons were made from history and examples were given of youth who have failed because of godless education. The matter of scientific truth was shown to be necessary, adding, however, that the matter of philosophic truth is just as necessary for a complete education of all the faculties of man.

Quoting again but more completely the words of Cardinal Newman: "Quarry the granite rock with razors, or moor a vessel with a thread of silk; then you may hope with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passion and pride of man."

Just one more final word: What one knows is his, and what he loves is his; and as his knowledge is imperfect and narrow, the soul of man stretches forth the avenues of faith and trusts to the future to bring what is full and complete.

TEACHING CATHOLIC PRINCIPLES IN THE ENGLISH CLASS

By THE REVEREND FRANCIS A. MARKS, PH.D.

St. Andrew's Seminary, 444 Plymouth Avenue N., Rochester, New York

The obligation which we, as teachers in Catholic schools, have to put and to keep Christ in education, is not only co-extensive with the existing need, it is of the warp and woof of our educational existence. The reason for Catholic schools and, consequently, for teachers in Catholic schools, is supernaturally to vitalize the life of the pupils committed to their care. But, like the breathing which keeps one alive, the obligation presses constantly and not intermittently—in other words, in the English class as well as in the religion class.

Of course, we are not advocating the teaching of religion in place of English, nor even mere preaching in an English class. On the contrary, the teaching of religious principles through the English class is what we would stress. In a word we wish to show how the two elements, the English class and the Catholic life-principles, can be integrated without detriment to either, in fact, with added value to both, for the one lends interest to the other and the other helps for the more thorough understanding of the one.

Catholic Principles as Unifying Ideas

We recognize that the approaches to this desired situation can be manifold. However, there is one method of approach which seems particularly apt. We speak of the use of Catholic principles as unifying ideas in the study of English, the individual unit to be of a vertical, unextended nature, that is, topical, and not of long duration in point of time spent on it.

To illustrate our suggestion we shall choose "lying" as our unifying idea, "lying," an act intrinsically wrong and adverse to the Catholic principle of truth. In outlining this unit, which,

if properly taught, would require about a week to conclude, we call attention to the fact that no phase of English teaching is neglected. Literature and both oral and written composition receive their adequate and animated treatment in the lifelike situations; this is followed by specific testing. (Most of this unit was worked out in a large boys' high school.)

The situation desired as a starting point can be provoked through the study of a piece of literature with the lie as its theme; let us say, through the situation developed in François Coppée's, *The Violin Maker of Cremona*. Here we have a situation which brings deceit into bold relief, and with it the challenging opportunity to teach the Catholic principles of truth.

Toward the middle of a class engaged in the study of Coppée's play, this sentence may be written on the blackboard: "A lie is at times a necessary sedative for worrisome parents." Without making any reference to the sentence, continue the study of the play until but five minutes of the class period remain. At this point call the attention of the class to the written statement, discussing it briefly and stimulating their minds with such a statement as, "There would be some four or five moral principles infringed upon or violated by one who acted on the statement written on the board." Then request the class to write a paper to be presented the following morning, a paper in which the statement on the board is frankly discussed.

Leading Pupils Higher in Prayer

Here we must remark that since the teacher in the Catholic school appreciates the great value of prayer and the need which his pupils have for divine help in fulfilling the duties of life, such a teacher is alert for opportunities to teach his pupils not only the value but also the habit of prayer. There is no subject more fitted for leading pupils a step higher in the realm of prayer than the study of English. The beauties and riches of mental prayer can easily be introduced through stimulated imaginative flights in literature and in composition.

Thus, as a real, integral part of this unit on lying, the class on the following day was opened by suggesting the question as

to how the Boy-Christ might have spent His days at Nazareth. The things which we know about the hidden life were briefly recalled as, for example, the simplicity of the life which was lived there, and again the occupation of the foster-father; then the pupils were directed to construct, on the basis of the known facts, an imaginary day in the life of Christ. They spent about twenty minutes of the class period on this veritable meditation. Incidentally, while they were briefly engaged at this work, the expression, "Christ is within us," was written on the board before them, and it was suggested that they might ask Him to help them in constructing His life.

When the time allotted for this phase of the unit had expired, the students listed the virtues which especially shone forth in the life of Christ on that day as constructed by them. Of course, the virtue which invariably took first position in their lists was the virtue of obedience—Christ was very obedient to His parents. Here the teacher in a summary way drew their meditation to a head by applying to them the virtues found in their imagined structures; for example, the followers of Napoleon emulated him; they are followers of Christ.

Pupils Led to Think

Most of the remaining time of this class was spent in reading aloud the composition which had been assigned the day previous. This, of course, gave rise to animated discussions, for there were those who were ready to defend the thesis that "A lie is at times a necessary sedative for worrisome parents." They could offer cases without number, cases in which they were the principal actors. By now they are enthusiastic and they are thinking.

To maintain this high pitch of interest and thought, five minutes before the close of the period another writing assignment was made, this to be brought to class the next day. The assignment aimed to provoke an animated written discussion of one of five topics, each of which would consider lying from a different angle. The titles were: "It was 'only a white lie'; "My parents are old fashioned"; "I'm sixteen years old and in

high school"; "Nobody believes me now"; and "On tables of stone and on the fleshy tablets of my heart."

Intrinsic Evil of Venial Sin Is Developed

On the following day the class, guided by the teacher, further discussed the view presented in the compositions entitled, "A lie is at times a necessary sedative for worrisome parents." This discussion, of course, led to a further discussion on the evil of a lie. Herein the intrinsic evil of venial sin was brought out, emphasis being placed on the fact that venial sin has been minimized in the estimation of people because it is always viewed in contrast with mortal sin. The students all knew well the tallest building in their city, which is some twenty stories high. They agreed that it is high, but quickly recognized how dwarfed it would appear if viewed beside the eighty-two story Empire State Building—how dwarfed, likewise, venial sin, big enough to outweigh all physical evil in the world, appears when placed beside mortal sin. Further, they could see how mean and low it is to take advantage of God's loving mercy.

Such discussion was carried to a satisfactory conclusion which also involved the topics assigned on the previous evening. Finally we return to *The Violin Maker of Cremona* and discuss the circumstances therein in the light of the new slant on lying which the discussion has produced. In the meantime the students can be searching out in the library cases of heroic honesty and its opposite in the world of history and fiction and they can be reading pertinent works suggested by the teacher.¹ Besides, the daily newspaper often presents cases which fit very well into such discussion; for instance, to draw from past memory, the incident of the woman pretending that she had swum the English Channel merely to show how easy it would be to deceive the world on such a point; the publication of a special edition of a Southern newspaper with an erroneous victory headline, published to cheer up a dying *Catholic* school football player. (This deception in turn gave rise to a group of

¹ Vd. *Character Formation Through Books: A Bibliography*, compiled by Clara J. Kircher (The Catholic University of America Press, Washington, D. C., 1945).

pertinent letters sponsored by the *American Magazine*.) Then a very recent instance is the "robbery" of the Bank of France, staged by the French Ministry of Finance to trap racketeers.

Many Points on Lying Explained

In the course of teaching this unit, many things with regard to lying were made clear for the students. In one instance, when the teacher was collecting the assigned composition, a student proffered many torn pieces of paper. He explained that they were the remains of the composition which he had written on the lie. When questioned later about the incident, the student related how he was tempted to return to the teacher and to piece the paper together, lest the instructor should discount his words. However, the results of the unit were given a more accurate test.

Some weeks later, without any previous warning, the students were invited to record, during the class period, their reactions to the discussions on lying described above. The teacher urged upon the pupils sincerity in the making of this report, telling the class that there was no need for even signing names to the papers. In one class the pupils were also told that they did not need to hand in a paper, and at least one student took advantage of this.

The result of this informal mode of testing showed quite definitely wherein the discussions had been the cause of gains in the form of changed opinions, and resolves; and the cause of confusion, e.g., "A lie in a trivial matter is a mortal sin"; or in what the discussions had failed to convince. Then, through a short talk to the whole class, the teacher corrected any mistaken conclusions of a general nature which the papers evidenced. Besides, it was also possible in some cases, namely, where the students had signed their names to their papers, to confer privately with the individuals where necessary.

Of course, in this whole matter we appreciate that there is evidence only of having reached the intellects and the wills of the students. The carry-over into action, we realize, must be awaited and watched for, *Deo adjuvante*.

Other Gains from This Method of Teaching English

Here we wish to call attention to the fact that in the teaching procedure described above, the instructor has been primarily a teacher of *English*. We can point to a vitalized, motivated study of literature (the play of Coppée); to directed supplementary reading; to creative imaginative writing (reconstructing an imaginative life of Christ on a particular day); to particularly thoughtful writing (challenging topics, as, for example, "It was only a white lie"); to intense and purposeful oral discussion, all of which had its origin in a life-situation arising in the study of Coppée's *The Violin Maker of Cremona*.

Indeed, in the New York State English Syllabus we find the statement that a concerted effort should be made to instruct through unities that disregard subject matter boundaries even as they are disregarded in adult living. As a matter of fact, there are no two subjects more fertile in opportunities for integration than are English and religion, especially where the teacher of English is also the teacher of religion, an enviable situation peculiar to the Catholic school. Specifically, in this regard, we wish to note that the above unit serves to illustrate the splendid possibilities for an integrated study of English and religion.

Challenging units of a slightly different nature might be taught; for example, by commencing with a study of literature dealing with the subject of immortality; by beginning with the newspapers of today, with their discussions of euthanasia; by starting with drama as a type and teaching a greater appreciation and understanding of the Mass, duly emphasizing its character as wholly surpassing a mere dramatic production; by passing from a discussion of the transcendentalism of the New England school to an understanding of the doctrine of the mystical body; or even by beginning with Gray's *Elegy* and teaching the parallel procedure of a formal meditation, a fine example of which Gray's *Elegy* affords. In fine, a moment's reflection on the literature and composition which grace or can grace an English course, will offer untold suggestions for this manner of incorporating all things in Christ.

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Book Reviews

Major Trends in American Church History. By Francis X. Curran, S.J., Professor of History, Weston College, Weston, Massachusetts (The America Press, New York, 1946; pages xv, 170, with Appendix, List of Books Cited, and Index; price \$2.50).

Father Curran has given us a general survey of the history of Christianity in the United States. In a survey of this type it is not possible to explore the origins nor to give even a brief history of the more than 250 sects now extant in the United States, but the author does assign, in his first chapter, a number of causes giving rise to the multiplication of sects, and he notes the ecumenical movement that has, in the past generation, sought the consolidation of religious denominations.

"The history of the United States, as well as the history of the Christian religions in the Western Hemisphere, opens with the story of Catholic missionary endeavors" (p. 18). With this preamble he introduces the story of the Spanish and French missions—a tale that stirs not revulsion but admiration—and supplies the reader with some facts commonly omitted from the pages of school history books. He quotes Latourette on the number of Mexican Catholics in 1536: "Even the extreme total of 10,500,000 appears possible"; also MacLeod, who speaks of 5,000,000 Catholic Indians in the Spanish cities and towns after but seventy-five years of missionary activity. The reader of typical

school histories will be amazed to learn that there were 60,000 Indian Catholics in present New Mexico before 1630, and that the California missions at their peak numbered about 50,000 Indian Catholics.

The English colonies gave short shrift to Catholics and Catholicism. Even Catholic Maryland, home of religious toleration, fell prey to forces that exiled the religion of the Calverts. In most of the colonies freedom of worship came to be the privilege of all Christians, "except Papists." It is a remarkable fact that when the colonies rebelled against English rule, "no Catholic priest in the colonies gave support to the British" (p. 57).

Father Curran continues to stress the story of the Catholic Church in the development of our country, but he does not omit to give an account of the advent of the various groups of sects and of the forces that contributed to their progress, particularly in the period of the "Great Awakening." The evangelical sects expanded tremendously for two reasons: they were equipped to satisfy the emotional demands of the pioneers, and they had the field practically to themselves. In later chapters we read the story of American bigotry as typified in the Nativist movement, the A.P.A., and the K. K. K. Sad as is that story it does not compare with the tragedy of America's decline into the morass of unbelief. Compromise after compromise on points of dogmatic belief has catapulted millions who call themselves Christians into the

pit of infidelity. There is no better proof of this than the current cleavage between the Fundamentalists and the Modernists. "To Modernism," writes Neve, "Christianity is essentially a kind of natural ethics." The United States Religious Census of 1936 records an increase (1926-36) of 10,000,000 "unchurched"; during the same period church members increased only 1,200,000.

No idle boast is Father Curran's conclusion: Affirming its changeless moral and dogmatic doctrine, the Catholic Church alone of the major denominations remains true to the essentials of its foundation.

(REV.) PAUL E. CAMPBELL.

The Darkness Is Passed. By Thomas H. Moore, S.J. (The Declan X. McMullen Company, New York, 1946; pages 176; price \$2.00).

Powerful writer that he is on the spiritual life, Father Moore scales the heights in this his latest *opus*. He reaches those heights simply because he has learned to write humbly, simply, convincingly, with feet on the ground in dealing with truths of the highest order. Meditation on the events in the life of Christ is responsible for the genius which dots the pages of *The Darkness Is Passed*. Father Moore reflects, then converses with us, then drives home his message with the powerful proofs from Sacred Scripture.

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our own homes. Father Moore tells us that models are right in our own homes, e.g., a father—newly come to heaven—confiding in Joseph: "I don't know how I made it really. All I did was grow up and get married and raise a family and when I got old I died." And St. Joseph answers, "That's all I did too."

Then, the chapter on "Leprosy." Lepers, because of sin, we are consistently cleansed by the Master; how can one ever be ungrateful for the gift of God by which one was made not simply clean, but holy? The chapter, "Learn of Me," convinces us that the humble man is a majestic figure; that everything about him is big. How stupidly we misjudge these giants of yours, O Lord! "Help me, dear Master, to get their point of view, their keen knowledge of the nature of things and their worth, and especially their penetrating vision of the goal."

To send a book of this structure into our world of today is a generous benefit conferred by its author.

(REV.) J. R. BERKMYRE.

Marriage and the Family. By Edgar Schmiedeler, O.S.B., Ph.D., Director, Family Life Bureau, National Catholic Welfare Conference, Washington, D. C. (McGraw-Hill Book Company, Inc., New York, 1946; pages xi, 268, Appendix, and Index; price \$1.80).

There is today a growing and constructive interest in marriage and the family. Too long have Catholics been exposed to the infection of pagan ideals that threaten to break down the home life of the nation. Enlightened sociologists have come to acknowledge that the Catholic

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Church has the answer to the evils that afflict marriage as an institution today. In *Marriage and the Family* Doctor Schmiedeler gives this answer in terms that the high school student can understand. This textbook, designed for the Catholic high school, brings together the Christian viewpoint on marriage with the sociology of the family as developed today. It is written primarily for use in Catholic schools but Catholic parents may read it and be guided aright in the instruction of their growing boys and girls. All important aspects of the subject, from the remote preparation for marriage to the establishment and the rearing of a family, come up for attention. There are enlightening chapters on the relationship of family members toward one another and on the relation of other social institutions—Church, State, and school—to the

family. The student will glean much essential information regarding marriage and the family life and he will be stimulated to think, study, and plan regarding his own future marriage and family life.

Doctor Schmiedeler quotes frequently from the masterly encyclical of Pope Pius XI on "Christian Marriage." He applies the clear principles of this encyclical to modern life in a manner that will appeal to the high school boy and girl. Juniors and seniors in high school need this instruction. The author makes it clear that the Catholic high school graduate needs far more than can be offered in his compact manual. There is a definite need for sociology courses in all Catholic high schools, and the high school girl should have one, or perhaps two, units of home economics. The author calls upon ad-

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ministrators of Catholic schools to offer courses in home making, domestic economy, consumer education, nutrition, home nursing, and the like. If this be too large an order, there should be at least a basic course including elements of all these subjects. He quotes the late Doctor Johnson to the effect that "those who are planning the high school and college of tomorrow will prove remiss . . . if they fail to give a central place in their thinking to the home, the strengthening of family ties, and the improvement of domestic living."

The best antidote for the erroneous view of marriage so common today is the correct concept of the true dignity of Christian marriage. After quoting an apposite passage of the encyclical, the author stresses the dignity of marriage as a divine institution, in its very nature sacred,

for the baptized a sacrament and a symbol of the union of Christ and the Church. The love of marriage is not based on passing lust nor on pleasing words, but "in the deep attachment of the heart which is expressed in action since love is proved by deeds." Sex finds its lawful fruition in marriage and, to quote Doctor John M. Cooper, "all forms of unchastity . . . are a betrayal of the racial trusteeship that sex is."

The right to marry, one of the most fundamental of the natural rights of man, is not subject to the economic fluctuations superinduced by the industrial revolution. The remedy for destitution "does not lie in the frustration of nature and in denying human beings the joys of parenthood; it lies in the reconstruction of the social order so it will provide a decent living for all" (p. 92). The student, even the

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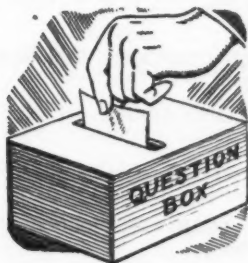
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(REV.) PAUL E. CAMPBELL.

Our Review Table

Slow Dawning. By Jane Howes. An account by the convert herself to the Faith from total unbelief, which explains, among other things, the strange intellectual attitude of some non-Catholics who are seeking the truth sincerely, which calls for patience and consideration on the part of those within the fold, especially toward prospective converts (B. Herder Book Co., St. Louis, 1946; pages xiv, 268, with Index; price \$3.00).

Sacrificare. By Rev. Leon Le Vasseur, Rev. Joseph Haegy and Rev. Louis Stercky, of the Congregation of the Holy Ghost, translated from *Manuel de liturgie et cérémonial selon le rite Romain* by a member of the same congregation. Ceremonies

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of Low Mass, a guide for young levites preparing for the priesthood, and a review manual for priests during monthly and annual retreats (Catholic Book Publishing Co., New York, 1946; pages 126, with Index; paper binding).

Madeleine Takes Command. By Ethel C. Brill, illustrated by Bruce Adams. The true story of Madeleine de Verchères and her two brothers who, with a garrison of but seven people, defended their home fort in New France against the Indians (Whittlesey House, a division of McGraw-Hill Book Co., Inc., New York, 1946; pages; xii, 202, with Bibliography; price \$2.00).

Star Mountain and Other Legends of Mexico. By Camilla Campbell, illustrated by Ena McKinney. Old Stories of the ancient tribes, the *conquistadores*, the devoted *padres*, holidays, animals, plants and other things (Whittlesey House, a division of McGraw-Hill Book Co., Inc., 1946; pages 82, with Bibliography and Glossary; price \$2.50).

Religion, Its Functions in Human Life. By Knight Dunlap. A study of religion from the point of view of psychology (McGraw-

Hill Book Co., New York, 1946; pages xi, 362, with Index; price \$3.50).

Angel and Imp at Play, Angel and Imp at Home, Great Men and Women of the Bible, Painting the Greatest Story. By Rev. Daniel A. Lord, S.J. Paint books for children (The Queen's Work, Inc., St. Louis, 1946; price each per gross \$8.64).

Bits of Information for Sacristans. By Rev. Winfrid Herbst, S.D.S. A reference and guide book for sacristans and others whose duties bring them in close association with the altar and its utensils (The Society of the Divine Savior, Publishing Department, St. Nazianz, Wisconsin, 1946; pages 26, with Index, paper binding).

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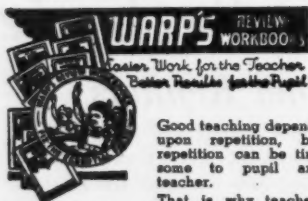
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